

**LUTHERAN WORLD FEDERATION
DEPARTMENT OF CHURCH CO-OPERATION**

29.10.90 —

**MINUTES
OF
THE MEETING OF THE
ADVISORY COMMITTEE ON
THEOLOGICAL EDUCATION IN
AFRICA**

APRIL 2 - 6, 1990, HARARE, ZIMBABWE

Terms of Reference for the Advisory Committee
on Theological Education in Africa

1. PREAMBLE

1. 1 The purpose of the Advisory Committee shall be to facilitate comprehensive evaluation of the needs for theological education of Lutheran churches in Africa, and stimulate and coordinate such plans to meet such needs.
1. 2 The scope of theological education to be considered by the committee shall include the work of theological colleges and seminaries, departments of religion at universities, Bible schools, centres for theological training of laity, programmes of theological education by extension, and programmes of graduate study.
1. 3 The functions of the committee shall be carried out with an ecumenical perspective, relating to organisations such as PTE/WCC, regional associations of theological schools and others.
1. 4 The committee shall be appointed by the Executive Committee from nominations submitted to the LWF by its member churches in Africa. The work of the committee shall be related to all LWF departments through the Staff Coordinating Group on Theological Education.
1. 5 The committee shall consist of representatives of LWF member churches in Africa. The committee shall be chosen so that the various geographical areas of Africa and the issues identified for consideration are represented in the membership.
1. 6 Consultants may be invited to the meetings of the committee.
1. 7 The committee shall normally meet once a year and shall serve through 1990.

2. FUNCTIONS

The functions of the committee within the context of the wider Christian community in Africa shall be:

2. 1 to provide a forum for the churches in Africa for considering and developing a common strategy for theological education and leadership development;
2. 2 to evaluate projects submitted to the LWF by member churches and advise LWF on their desirability, feasibility and funding;
2. 3 to request LWF to provide for consultative services to institutions and churches on special issues;
2. 4 to facilitate communication between the theological schools to discuss and implement projects of common concern.

3. ISSUES FOR CONSIDERATION

3. 1 The self-understanding and role of the churches and theological education in the social, economic, political and cultural context of Africa today;
3. 2 theological education in the various countries in Africa today, including the laity;
3. 3 faculty development;
3. 4 curriculum development;
3. 5 encouragement of preparation and production of relevant literature for theological education, especially by Africans;
3. 6 physical facilities, including libraries;
3. 7 relationship between university departments of religion and seminaries;
3. 8 continuing education for all those participating in the ministry;
3. 9 stronger involvement of churches in theological education (also in its financial support);
- 3.10 ecumenical cooperation in theological education;
- 3.11 communication with other churches and associations regarding the cooperation with research centres on the continent;
- 3.12 self-reliance of the churches and financial feasibility of theological education.

ADVISORY COMMITTEE ON THEOLOGICAL EDUCATION
IN AFRICA

APRIL 2 - 6, 1990, HARARE, ZIMBABWE

MINUTES:-

1. OPENING OF THE MEETING:-

The meeting began with devotions led by Dr. Hance Mwakabana. He read from Mark 4:3 - 8 where he related the parable of the sower to people who diligently serve the Lord and who on the other hand run away from their congregation. He said that as some seeds fell on good soil and brought good fruit and others fell on barren ground and did not bear fruit, so also we should be encouraged at the good results and not be discouraged for what we could not achieve. Our faithfulness in serving the Lord should end up in positive results.

He spoke of the term of office of the present AC/TEA members which was coming to an end. He posed a question for thought:- What results have we achieved? He concluded his devotions by reiterating a word of encouragement and said: "even if we discover that we have not done so much as we ought to, we should not be discouraged because we have done whatever we could. And we have to be grateful to the Lord."

2. INTRODUCTORY REMARKS BY THE CHAIRMAN

The Chairman of the Advisory Committee on Theological Education in Africa, Dr. Ambrose Moyo cordially welcomed the participants to the meeting. He explained why the meeting was held in Harare and not in Monrovia as originally planned and why the dates were changed to April from June, 1990. The meeting place had to be

moved to Harare as a result of a short notice given to prepare the meeting. April was decided upon because the meeting of the LWF - Council was set for June. The AC/TEA has to meet earlier in order to present its report and recommendations to the Council.

He indicated that the tasks of the Advisory Committee were still unaccomplished although the term of the present members has expired. So there is a clear need for the continuation of the work of the Committee as there are urgent issues to be addressed. He pointed out issues such as self - reliance, south - south cooperation, training of laity, women's work and the overall tasks of theological education in Africa as important issues yet to be tackled. He underscored the need to involve church leaders, more than ever, in the work of AC/TEA. He expressed the hope that the south - south relations was evidenced by the presence of Prof. A. Nirmal from Gurukul, Theological College, India as a consultant. This cooperation will continue to grow in scope and that more exchange programmes will take place in the future. He concluded his remarks with a call to the participants to come up with a concrete programme of action for the next Advisory Committee. And he declared the meeting open and wished all the best for the success of the conference.

3. ROLL CALL

The Coordinating Secretary requested the participants to introduce themselves and bring greetings from their respective churches which they did. A list of participants is attached as Exhibit 1. At the end of the roll call, the Chairman expressed concern about the lack of quorum for the members of the Advisory Committee as most of them did not manage to be present due to various problems. After a brief exchange of views, it was agreed to continue the meeting as scheduled for the sake of good stewardship, and to later

contact the absent members by circulating the minutes for their comments and concurrence. It was further agreed that if they do not respond within a given period of time, the minutes shall be considered as accepted.

4. ADOPTION OF THE AGENDA AND TIMETABLE

The agenda and timetable were adopted with the following amendments:-

- a) Agenda items No 5, and No 13 to be discussed in two panel discussions instead of presentations originally planned. The two scheduled speakers could not be present due to other prior commitments. (See Exhibits 2 and 3)

5. GREETINGS AND REMARKS BY REV. N. RABEMANANTSOA

Rev. N. Rabemanantsoa brought greetings from the General Secretary of the Lutheran World Federation and the Director of the Department of Church Cooperation. He offered the apologies of Dr. Ishmael Noko for being unable to attend the meeting of the Advisory Committee because of other urgent meetings he had to attend at the time.

He challenged the participants to be vigilant in their deliberations and come up with relevant recommendations for the future work of the Advisory Committee under the guidance of the Holy Spirit. Following his greetings, Rev. Rabemanantsoa explained in great detail the new structure of the LWF. He elaborated on the structural relationships beginning from the role of the General Assembly to the various departments in Geneva.

The Council meets once a year and the Programme Committees also meet in conjunction with the Council meeting. However, the Project Committee meets twice a year to consider all project requests.

There are 49 members in the Council representing all regions of the LWF member churches.

20 experts will be coopted from all areas to sit on the programme committee meetings. The Project Committee comprises 7 members elected from member churches. He informed the Committee that the new structure will be finalized for implementation.

The message of the 8th General Assembly was distributed to the participants and a summary report was given by the Africa Secretary. The Committee felt that the message has entailed important issues which should be dealt with at greater length. However, time did not permit for such exercise and so the members were challenged to study the message for future deliberations.

In further elaboration, the Africa Secretary told the Committee that the Project Committee directly reports to the DMD and that certain projects of greater importance go to the Programme Committee. The Africa Secretary shall attend both Committee meetings in order to represent the interests of the whole continent. (For detailed information see Exhibit 4)

6. Approval of Last Minutes:-

The minutes of 1989 meeting were approved as circulated to the members.

7. Report of the Institutes on Church Leadership Development in Africa

Report on the first and second Institutes and plans and preparations for the third Institute were presented by the Coordinating Secretary (See Exhibit 5)

In the ensuing discussions, questions regarding:-

- funds to support research activities and project studies of participants by the churches should be encouraged in order to get them involved in such undertaking,
- launching a newsletter to disseminate information
- the need for publications of materials produced during the course of the Institutes for wider audience and
- the urgency of utmost care to be taken by churches when they select their candidates for training, were raised and discussed at length.

Furthermore, the role and functions of the Planning Committee for the Institutes on Church Leadership Development in Africa were brought up for scrutiny. The existing Planning Committee has served and is serving since the inception of the Institutes programme and was instrumental in formulating strategies and drawing plans for the five Institutes. So its role is still needed and believed to be indispensable until the conclusion of the programme. The members who are serving on the Committee were appointed by the Advisory Committee. Therefore, it is found necessary that they continue to serve on the Committee until such a time that new members are appointed by the new Advisory Committee which will hopefully be in place before the next meeting.

As the position of the Director of the Institutes has already been relinquished and that of the Dean rotates with venues for institutes, it was suggested that the current Chairman of the Advisory Committee should act as Dean of the Institutes in order to maintain continuity. The acting arrangement shall continue until a new dean is appointed by the next Advisory Committee.

It was reported that the term of the current Advisory committee members expires at the end of this current meeting. On the other hand, the functions of theological education in Africa must continue.

So the Lutheran World Federation, Africa Desk is urged to send requests to member churches to nominate candidates for the new Advisory Committee.

8. Report on Research and Study Teams on Christian Theology in African Context

The reports of the Southern and East Africa Study Teams on Contextual Theology were summarized and reported by the Coordinating Secretary. The West Africa Team could not submit its report due to political and war situations in Liberia.

(Summary of the two teams reports is attached as Exhibit 6)

In the ensuing discussions various challenging comments were made and questions posed for clarifications.

The highlight of the discussion was comments made by Prof. Nirmal who expressed his wish to challenge the idea of contextual theology. He said that theology is the expression of a particular person and not of a group. Christian theology is what its name implies - theology for all Christians, all believers.

Rev. Bvumbwe expressed concern about the original guidelines given to the three teams that they were not explicit and they lack clear direction, coordination and goal. As a Chairperson for the East Africa team, he requested for clarifications and detailed guidelines.

On the other hand, Rev. C. Pero expressed the hope that the African - American community in the United States be part of the issues of contextual theology. The place of women, in particular of those from America, is crucial as to where they belong.

The Advisory Committee considered these questions and comments very carefully and decided to appoint an ad - hoc committee composed of:-

- Rev. A. J. Bvumbwe - Chairperson
- Rev. N. Rabemanantsoa
- Dr. Hance Mwakabana
- Mr. Y. Irenna to study and report back to the plenary session
issues related to the study teams and their functions.

9. Report of the University of Natal, Pietermaritzburg

Dr. Gunther Wittenberg gave report on the activities and plans of the University of Natal, Department of Religious Studies. He briefly explained about the objectives of the department and the number of students currently enrolled being about 90, out of which 30 are graduate students. He also explained that in the department of theological studies 30% of the enrolment is black students.

As far as staff is concerned, LWF is sponsoring three teaching posts out of four fulltime positions. He also explained about Cluster of Theological Institutions which was inaugurated on March 14, 1990 with certain cluster courses. In the past, there was no one to coordinate the activities of the programme. But now a coordinator was appointed. The activities of the programme includes cluster publications to publish interesting thesis by the students. House of study called Evangelical Theological House of Studies, ETHOS Lutheran House is in the process of being established in Sweto to cater for those in need. The south - south contact is also taking shape. A visit from Latin America to South Africa and vice-versa is planned. But due to visa problem, Prof. Kilpp could not arrive. However, it was hoped that he would be able to visit South Africa soon. Dr. Coctraue and Mr. West will visit Brazil in the near future.

The development of staff from the junior level is being planned.

He explained that the teaching of Practical Theology posed great problem specially for someone travelling from Umpumulo on a part time basis. Therefore it was suggested to appoint a fulltime

lecturer. Moreover, a community based new programme of Practical Theology is being funded by Trinity Foundation as a three year grant. However, it was found difficult to identify the right candidate, specially black, as it was recommended by the Evaluation Team.

Following a report by Dr. Wittenberg, Dr. A. Moyo reported on the Evaluation Team for the LWF - Sponsored Lectureships at the University of Natal. Although the report itself was comprehensive, he however summarized it, but read the recommendations part verbatim (See the full text of the report attached as Exhibit 7).

The team's recommendations included that:-

- the LWF continue to support the programme,
- the University take concrete steps to appoint black persons,
- the ELCSA second a person to the department to teach practical theology fulltime.
- the Lutheran House of Studies be established as soon as possible,
- the ELCSA and UELCSA explore ways of involving other churches in financial support of the programme,
- the Memorandum of Agreement be reviewed in the near future,
- the LWF - sponsored programme be evaluated again in 1993.

In the ensuing discussion, it was mentioned that Dr. Vivian Msomi has been appointed fulltime since the team visited the University. Also, some of these recommendations were adopted or acted upon. These include the Lutheran House of Studies, the assumption of responsibility by the University for leave substitute funds and the appointment of black persons to the establishment of the new programme.

With regard to staff development, the plans are to identify promising students and assist them to pursue further studies until they acquire their doctorate.

"The Institute for the Study of the Bible" has already started to function. Participants include all people interested in the preparations of similar programme for lay-persons in the church.

10. Lutheran Theological College, Makumira:-

Dr. Hance Mwakabana, Principal of the College brought greetings from, the ELCT as well as from the staff of the college before he gave his report. He briefly spoke of faculty development and recruitment. At present, two are studying abroad for their doctorate and one female lecturer for an MA in language studies is abroad as well. One lecturer is leaving in September to study Old Testament. Two tutorial assistants are candidates for 1991 scholarship. As a result, the number of faculty members is fluctuating between 20 and 23. Inter-church cooperation is being exercised and that two lecturers, sponsored by their missionary society, the CMS are on the staff.

The student population is steadily growing. Currently, there are 250 students, including 42 students who are in their internship year. The College, in addition to serving its own church, is also assisting other churches outside Tanzania. There are 1 from Botswana, 4 from Kenya, 4 from Malawi, 2 from Nigeria, 9 from Zaire and 1 from Zambia. In addition, 4 to 6 students study at the college for a short period of time from Europe and America.

A decision has already been taken to launch a post-graduate study to award Master of Theology degree.

For expansion programme which required additional funds Dr. Mwakabana gave a budget figure of USD 35,250.- which he noted as important information for urgent consideration in the not - too-distant future. (For details, see Exhibit 8)

11. United Theological College (UTC), Harare, Zimbabwe:-

The principal of UTC, Dr. F. Gambiza gave a brief report on the United Theological College which is owned and operated by five denominations in Zimbabwe. The College occupies 50 acres of land and 50 more are being acquired in view of the upgrading of the College to degree level. Currently it is offering College diploma in theology as well as diploma in Religious Studies by the University of Zimbabwe.

Although student enrolment in 1981 was only 19, in 1989 the number has jumped to 64, out of which 7 are women. There are 9 full time lecturers and 4 visiting lecturers.

In the immediate future two programmes will be established at degree level. These two are Bachelor of Theology and Bachelor of social Science and Development Studies. It is intended to train ministers of religion and other persons and operate courses in leadership geared to develop officers, administrators, including bookkeepers and other managers. Furthermore, workshops and seminars shall be organized to refresh the mind and upgrade skills related to the above subjects.

As far as staff development is concerned, one student will be leaving for Chicago to study history, whereas one woman lecturer has been appointed to join the College. Finally, cost estimates for the College's development plans were distributed for information. (See Exhibit 9)

Following the report, questions were posed and comments made regarding the College and its expansion plans. The commitments of some sponsoring churches was questioned because expanding building facilities alone without human resources development do

not make institutions. For instance, the Anglican Church's support was not very evident in the past. Leadership crisis was obviously felt. Problems of funding the College was prevalent. And appropriate steps were not taken to redress the situation. So it was generally agreed that something must be done urgently to synthesize the sponsoring churches in order to sustain a smooth continuity of the College. In conclusion the need to launch a leadership training programme for rectors/principals was strongly felt during the ensuing discussions.

12. Challenges of the 1990's

Although a paper entitled "What do Churches expect from Theological Institutions in the 1990s" was planned to be presented, the invited speaker could not come due to circumstances beyond his control. It was, therefore decided that a panel consisting of:-

Prof. John Pobee (Moderator)

Prof. Nirmal

Rev. A. J. Bvumbwe

was charged to introduce the subject for discussion. Prof. Pobee expounded the following four theses:

- 1- Church is mission and that mission of essence is of the church.
- 2- Mission is about building the community of communities which should submit to the sovereign rule of God
- 3- Summing up everything in Christ
- 4- Theology and theological education serve the vocation of the people of God.

On the other hand Prof. Nirmal agreed that Church is mission except that we may fall into the trap of making it church centered mission. We must realize that it is God's mission in which every one should participate. Church has a mission given by God. He referred to what he called "God's Federal Republic". Furthering his argument, he said that mission is not simply sending, but also receiving. In other words, those who send should be

prepared to receive. The central focus is people who are the essence of the church. Theology should enable the people to become people, hence people of equal status in the sight of God.

Rev. Bvumbwe on his part spoke about the expectations of the Church. He said that church is indeed mission. Church is seen on a move, trying to seek guidance, new methods of evangelization and outreach. The question is how best can this be done, without forgetting the realities of life and the environment in which we live. The reality in Malawi is that a new church is being formed in Zambia for which, the ELCM was requested to provide a missionary. Yet there is no one to send. So AC/TEA has a great task of helping us in building the community.

During the discussions, the following issues were raised:-

Prof. Pobee spoke of the Global Village. He said people live in a global village. So theology exists in the pluralism of religion and politics. Under religion, we do find Africa traditional religions, Christianity, Islam etc. Under politics capitalism of the West and Socialism of the east were fighting each other for recognition. So religious pluralism affects our way of living. For example, Church and state depict such pluralism. Both should be seen in terms of what models of society we need today. Therefore what should the church do to create a new model is the most important question for the 1990's.

What is state? It is an entity, a political entity or a country divided into various administrative regions. It is the people who also compose a state, people living in urban and rural areas. Nowadays, people are flocking to urban areas in search of better life. How should we minister to them in the 1990's, is a challenge.

During this "Age of Science and Technology", specially in the

1990's and beyond, the task for the church is tremendous. Industrialization in its western form has no positive response for sacredness of a person, his age and status. So, it is the task of a church to rectify that the value of humanity should be restored by the church.

Fear of Cynicism and Skepticism is widespread today. People no more believe anything. Mission as the gospel of hope is at stake. Charismatic people are enslaving other people. As the mainline church we have failed in dealing with the "evangelical groups". Therefore the difference between the two should be rectified. This is another challenge for the 1990's. Furthermore the very nature of the theology we do is something to be looked into. For instance, a good deal of classical theology is irrelevant. Theology should speak with the voice of the poor and the marginalized. God should work through his people. So church alone does not have the monopoly of the spirit of God. The important aspects of theology are credibility, authenticity and creativity. Anyone who forgets God in theology is a phoney theologian. It is written that "the word becomes flesh and takes a temporary form." Therefore any church which lives in its past cannot be creative.

Mission includes evangelization, social action, Christian obedience and so forth. It is the worship of triune God. Under these conditions, theological institutions do have a significant role to play, because church expectations are high. Conditions under which these expectations take place are different. For instance, in South Africa, the white congregations' expectations are different from those of the blacks. The white want to maintain status quo, and do not tolerate pastors who are critical of the apartheid regime. On the other hand, black congregations expect their pastors to speak with the voice of the voiceless. Therefore it is imperative that theologians and the church engage themselves in continued dialogue. Theologians should articulate theology in the womb of the church

not outside the church or in isolation. The nature of exercising authority should be done contextually.

When one speaks of church and theological institutions as two separate entities, then a problem arises. Because if one should consider the church as a body, then theological institutions must be a critical reflective faculty of that body. If a capitalism phenomenon is considered, it can be said that church demands and theological institutions supply. In other words, the church expects theological institutions to produce the needed workers for her services, not only in quantity, but also in quality. This is yet another challenge of the 1990's.

If the churches, in this case, the mainline churches can be credible, authentic and creative, one should not fear the "Evangelicals", but approach them in open dialogue. This is the reality the churches should face. In order to strengthen those to be entrusted with this responsibility, the leadership must be relieved of routine duties and begin to have vision and make plans. People with clear vision to translate across cultures are needed. It was even said that missionaries from Africa are needed in Europe. Empty churches should be filled with worshipers. Lost values and hope should be restored. People who have lost the value of their own culture by living abroad for example, should be recycled back to their own culture. In the past, missionaries were sent from the north, but in the 1990's it was implied that churches in Africa should consider to send their own missionaries to the north. In conclusion, it was emphasized that these issues should be considered as challenges for the 1990's.

13. University of Zimbabwe, Department of religious Studies,
Classics and Philosophy

Dr. Ambrose moyo reported that during the past year too many things have taken place as the department was striving to fulfill its

entrusted duties. At present, there are 10 full-time lecturers, 8 sponsored by the University and 2 externally supported by the Lutheran World Federation and a German church organization.

As far as the students are concerned, the department caters for 350 students. Out of these 12 are MA candidates, whereas 9 are DPHIL candidates. In addition to the Zimbabwean students studying in the department, there are 3 students from abroad i.e Botswana, Madagascar and Zambia. As the Advisory Committee had recommended the continuation of the lectureship for the University, Dr. Jean Lambart, an American lady theologian is filling the post at present. Her service will be needed for 1991 and the lectureship will hopefully be extended for another term which will be negotiated by the LWF with the University of Zimbabwe.

14. Moravian Church of Southern Africa

Rev. Karel August gave a brief report on the activities of his Seminary. He mentioned that out of 8 staff members, only 2 are full time. Out of the total staff, 50% are women. The seminary is a member of SECTI (South Eastern Cape Theological Institutions). Although the association is facing financial problems, it is busy designing syllabi for "paradigm shift" and the church has agreed to participate. On the other hand, the University of Western Cape is engaged in a new programme of theology in which the church is also taking part with two of her members on the board. The University has started BTH degree to which the seminary is invited to participate.

As it was reported in the past, accommodation is still the biggest problem for the seminary students.

In addition to the regular training programme, the TEE programme offers a diploma course for its members. In conclusion, Rev. August expressed his pleasure to be part of the Advisory committee

meeting and to learn from the experiences of others. He wished God's richest blessings for the success of the theological education programme in Africa.

15. Ethiopian Evangelical Church Mekane Yesus:-
Mekane Yesus Seminary.

The report which was presented by Rev. Shiferaw Sadi included events which took place since the last Advisory Committee meeting.

As faculty development is the major issue to be tackled by the Seminary, an effort is being made to train more staff. As a result, one lecturer is currently studying in the United States towards an MA degree in Theology. It was also agreed that competent students be recommended for further studies. Furthermore a sabbatical leave is being considered. Review of curriculum is underway to be used from the next school year. This will include the possibility of having departments of Communication and Business Administration.

The number of students is steadily increasing. Last school year, there were 39 students, but this year the number has grown to 57 including students from other denominations.

TEE which was going on for the last several years is upgrading its level from a certificate programme to the diploma programme. Currently there are 57 participants at basic, award/diploma levels 15 students are enrolled for the diploma programme which is an equivalent of the residential one.

The building project which was approved several years ago did not

materialize as the church could not obtain permission from the government. But it was reported that permission has been granted and construction work is underway for staff residences. Rev. Sadi concluded his brief report by reminding the Advisory Committee to support the seminary in its effort to improve the quality of its staff.

16. Conference of International Black Lutheran - CIBL

One of the two representatives of CIBL - America, Dr. Lee H. Wesley expressed his gratitude for the invitation extended to them and for being able to attend the meeting. Although all the members of CIBL - America would like to come, due to the shortage of time it did not prove possible. So, only two of them were able to attend. He therefore brought greetings from his colleagues.

In order to refresh the memories of the delegates, Dr. Wesley summarized the activities of CIBL. He mentioned about CIBL meeting in Harare in 1986, a meeting which resulted in a book published a year later. CIBL-US has conducted many seminars at colleges, seminaries and various institutions.

The CIBL-US operates under the umbrella of African - American Lutheran Association which is recognized by the Evangelical Lutheran Church in America. It has long-range plans which include:-

1. hospitality network being organized to receive visitors from Africa and Asia whenever they visit the United States.
2. providing a mechanism whereby the African - American community can train pastors. For example, an Institute for the coming summer is planned where seminary students attend and acquire indigenous experience and receive clinical pastoral

education,

3. developing of curriculum by African - American professors.
4. development of national scholarship programme for pastors and other church workers.
5. faculty development at an MA and Doctoral levels,
6. developing exchange programmes between Africa and the United States where pastors come and spend sometime with parishes eg. during summer vacations,
7. assisting in economic development, by supplying tractors, tools etc to churches to become economically self-sufficient.

The immediate plan of CIBL-US is to closely work with the ELCA, Department of Global Mission to prepare the CIBL Conference to be held in the United States of America in August/September, 1991. The theme of the conference shall be: African concept of Economics within Lutheran context.

Dr. Wesley indicated that the CIBL-US members, Dr. P. Pero and Dr. Featherstone are planning to visit Africa as of January, 1991 for a period of four months, if possible, on exchange programme.

On the other hand, it was reported that CIBL-Africa did not perform any significant task during the past year mainly due to financial constraints, but also as a result of its structure not fully streamlined. So, it was stressed that communication between Africa and the United States should be increased and maintained in order to share or disseminate information.

The Chairman thanked Dr. Wesley for his report.

17. Paulinum Theological Seminary, Namibia

Dr. Paul Isaak briefly gave a background information on Paulinum. He reported that at present there are 38 students and 6 lecturers out of which one is woman. It was decided for the next school year that two lecturers, a male and female join the teaching staff.

He observed that the morale of the teachers is being affected as a result of low salary scale which is hardly sustaining them. As demand for qualified persons elsewhere is growing, temptation to leave the seminary is very high.

As far as library is concerned, donation from Norway at a rate of 400 Rand per student has been granted to purchase the needed books from South Africa.

The reporter dwelt on the question of the re-location of Paulinum. Since the seminary is located in the bush, it was not easy to communicate with urban areas. So theological development through interchange of ideas with ecumenical, social, political and economic realities of the country is not possible. Moreover, due to the remote location of the seminary, it was not easy for those concerned to sit and discuss issues of re-location with church leaders. It was not also possible for the people themselves to come together to discuss theological issues of the seminaries and the University.

Therefore, the question of re-location has become very urgent. Hence the urgent purchase of suitable property. After several attempts a certain site with buildings was found to be suitable for the seminary. But after repeated correspondence with Geneva to make the required R2.4 million available, the attempt did not materialize, due to time constraints. It was not possible to raise the above amount in such a short time. In addition, the donors would have liked to visit Windhoek before they committed themselves. It was reported that the LWF representative who

visited the envisaged premises was not impressed in spending such a huge amount of money on that property. However, that property is no longer available.

Alternative location was also discussed. For example, Windhoek Theological Seminary was considered for negotiation. The owners were ready to sell. At present African Independent Churches are conducting a training programme in the premises. The faculty members, nevertheless were not keen of the idea of selling. They were interested in sharing the campus with Paulinum, which idea the Lutheran churches were not very fond of.

In addition to the re-location of Paulinum, it was reported that to establish a relationship with the Theological Department at the University of Namibia which is planning to launch a BTH honors and an MTH degrees would be beneficial. Such a relationship can be established by providing a lectureship or lectureships. The University might welcome church involvement in the form of membership on a governing body. This proposal was not discussed thoroughly by the churches.

In a brief discussion which followed it was stressed that the question of staff development and salary scale are very crucial and should be addressed urgently.

18. Malagasy Lutheran Church

Rev. Ranaivontsoa Jacob Spencer brought greetings from Rev. Jean Fenomanana who was unable to attend the meeting due to other urgent business. He then reported on theological education in Madagascar which he is one of the beneficiaries. He studied in Yaounde Protestant Theological Faculty on the LWF scholarship programme. He went on to explain about the Lutheran Theological Faculty which came into operation in October, 1989 with 9 students to provide a preparatory class for English and French languages.

Proper theology class shall commence in October, 1990. The curriculum is designed for six years including one year of internship. At the end of the study period a Masters degree shall be awarded to the graduates.

The Lutheran Theological Faculty library is functioning with about 5000 books under the leadership of a librarian from Denmark and an assistant trained by him. Revival Movement students are attending the faculty as the need to prepare young people for the ministry is tremendous. In addition to those studying locally, there are six students in the USA, 4 in Cameroon and 1 in France studying theology and other disciplines. Nevertheless since the demand is great and in order to cope with the need, the Malagasy Lutheran Church has opened the Lutheran Theological Seminary with a population of 105 students. At regional levels there are Lutheran Theological Seminaries. All these institutions lack adequate facilities, equipment, books etc. On top of that, roads to the various parishes are not accessible.

The other concern of the church is the rapid spread of Islam, specially in the northern region. Pastors and evangelists are urgently needed there, but they are in short supply.

In order to meet such a tremendous demand, 10 Bible Schools are in operation throughout the Island with 42 teachers and 310 students.

In the ensuing discussion, clarification was made on the "Revival Movement" in Madagascar. It was said that the movement was born out of the Malagasy Lutheran Church whose leaders are full members of the church. It is a kind of a lay activity where the members are involved in helping the clergy in the ministry. Therefore a link between the Revival Movement and the Theological Institutions is very effective, because some of the teachers belong to the movement. Women are also on the teaching staff, although

upto now there is no ordained women in the church since they could not secure two thirds majority voice. Effort is being made to prepare indigenous books. The Bible Schools offer preparatory courses for the regional seminaries which award a pastoral diploma. In conclusion, it was stressed that as a result of the rapid growth of the church membership more assistance is needed to train more pastors and evangelists.

19. Lutheran Church in Liberia

The Lutheran Church in Liberia was represented by Bishop R. Diggs who brought cordial greeting from his church and expressed gratitude for the invitation extended to him to attend the meeting for the second time. He talked about the emphasis made by his church in equipping God's people not only by the clergy, but also those who are baptized and who should be able to interpret His word. The motto of the church is "God's word is the answer".

He explained about his churches' cooperation with other denominations in Liberia to train pastors. Gbanga School of Theology is an ecumenical venture. The school offers a three year diploma programme where the graduates serve a one year internship after graduation and before they are assigned to parishes. Ordination is normally decided upon after the internship. After ordination the new pastor should serve from 2-5 years in a parish and then apply to study for 2 more years at the School of Theology where he/she shall be awarded a BTh degree.

Although there are no Liberian teachers from the Lutheran Church on the staff, the church has sponsored 2 from DEM and CSM.

In view of encouraging enrolment of women to the school, one female student is studying for a diploma in theology. It is gratifying to note that in the church, two third of the council members are women. Also 8 students are ready for ordination this

year and more young people are showing interest and are applying for admission to the school, inspite of the critical problem of low salary after graduation.

In addition to the school of theology, the church operates its own Lay Training Center with a Director and 3 teachers. Instead of bringing trainees to the Center, the Center goes to the parishes and conduct a 2 to 3 week training programme.

Two years ago a TEE was established and the current number of students has reached 35. Seminars are regularly organized to train the trainers.

One important thing to note is that when a student enters a Seminary, he/she is required to pay Liberian \$500.- for the first year, L\$200.- the second year, and the third year L\$300.- Those who are serious about their studies do not hesitate to pay. This is a new phenomenon that is being practised by the Liberian Lutheran Church.

The Chairman thanked the Bishop for his valuable information.

20. Evangelical Lutheran church in Malawi

Malawi is a small country in the South Central part of Africa with a population of 7 million. The Lutheran Church was first established in 1982 by a Lutheran Layman who gathered few believers and started a congregation. The Chairman is a lay person and the General Secretary is a pastor. With three parishes led by three pastors, today the membership has reached 6,000 Christians all dispersed throughout Malawi. Each pastor is attending to 5-7 congregations and in total there are only three ordained pastors and about 6 evangelists.

In order to train more evangelists and catechists an institution is

really required which at present is non-existent. As a stop gap, a leadership development programme has been launched in 1988 to hold leadership seminars where all Christians were brought together for few days. The aim of the programme is to complement the work of the evangelists. Since the church is rapidly growing, the need is tremendous.

In the absence of any theological institution owned by the church, Lutheran Theological College in Makumira, Tanzania is currently training 4 students for them. The Tanzanian church is also assisting them with pastors. In the future, it was planned to build a Bible School hopefully to be located in Lilongwe. The project has been approved by the LWF. At present a pastor from Germany

is conducting seminars and workshops. But lack of African literature is hampering effective training programme. Therefore, plans are underway to translate and print those available materials.

Rev. Bvumbwe concluded his report by thanking the Advisory committee for the invitation extended to him to attend the meeting in order to share experiences and for the guidance it is providing and also for its support in their endeavour to develop their leadership programme. (See Exhibit 10)

21. Laity in the Church - A panel Discussion

A panel discussion was organized to introduce a topic on the question of "Laity in the Church". So

Rev. S. Sadi (Moderator)

Prof. A. P. Nirmal

Rev. C. Pero

introduced the topic for discussion.

Rev. Sadi began his introduction by explaining what is understood

to be the laity. So he posed the following questions:-

- who are the laity?
- what ministry do they do in the congregations?
- what kind of problem do they encounter in relation to their work in the church?
- what kind of skills do they need?

In expanding the above questions, he attempted to compare the work of the laity to those of the theological students. They are the backbone of the church who lead worship services, teach in confirmation classes, conduct counselling etc. He said that the question of designing ^{an} appropriate curriculum is very important and hence to be seriously considered.

Rev. Pero on her part raised the question of the level of training for laity. She believes that training should be given at the various levels in order to meet all those in need.

On the other hand, Prof. Nirmal expressed, what he called, radical views about theological training for laity. In his view, theological education is a form of ministry. But traditionally ministry and laity are two different things. "Shepherds are not needed because we do not want to see the people as sheep", he said. We do recognize that thousands of jobs are done by laity. So in devising a curriculum for lay training it is not possible to create thousands of subjects to be given in the institutions. What should be done is to inculcate in the mind of the people, the attitude of service. For example, a lawyer or a physician when they perform their professional duties should do so in ministerial way. That is what Luther called the ministry of all believers.

Following the introduction of the subject, many participants expressed their views and these are summarized as follows. *Go to page 28*

a gift of grace which is exercised by a parish priest, academic, counselor or those in Christian communication.

Appropriate training should be given to the laity at different levels - general, specialized and training of trainers. In addition, conferences should be organized to enhance awareness and bridge a gap between the clergy and the laity. In conclusion, it was generally felt that involving laity more effectively in the service of the church is an inevitable responsibility of church leaders.

22. Information Sharing:-

22.1 Gurukul Lutheran Theological College

Prof. A. P. Nirmal of Gurukul Lutheran Theological College shared valuable information with the participants of the meeting. Gurukul is a theological college which offers a 4 year programme leading to a BTH degree for would be clergy and a Bachelor of Christian Programme for others. In 1985 it made a fresh start and reorganized itself into two major areas - formal education for residential students and non-formal training programme for the others. The non-formal training is providing for those areas which do not need to fulfil University requirements. Theology of Human Development and Delit theology (theology of the outcasts of India) are offered at the College.

Lay leaders of the church spend about 10 to 20 weeks to study at Gurukul and at the end of the programme, they are offered a certificate or a diploma depending on their level. After graduation, they return to their parishes and assist pastors in worship programmes. On certain weekends students meet with the church leaders to get exposure to the real life situation. This will help them when they graduate from the College. Also conferences are regularly organized by the College where lay people are invited for consultations.

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- what kind of problem do they encounter in relation to their work in the church?
- what kind of skills do they need?

In expanding the above questions, he attempted to compare the work of the laity to those of the theological students. They are the backbone of the church who lead worship services, teach in confirmation classes, conduct counselling etc. He said that the question of designing appropriate curriculum is very important and hence to be seriously considered.

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Following the introduction of the subject, many participants expressed their views and these are summarized as follows.

Every person, whether a bishop, an evangelist, a pastor or layperson should consider his/her self as a servant of the people. But sometime people may think differently. They may believe that a leader should be served. The people must be taught that a pastor is the servant of the people. Then one may ask oneself what is Christian vocation? or Christian responsibility?

Training of the laity is necessary, but it should not be done in order to serve the pastors, but to enable them to take certain responsibilities in the church. The Bible should be the center of this training. It should be placed in the hands of the people. And that should be the duty of theological institutions.

The continuous use of the word laity can perpetuate "clerization". Ministry is not a position, but primarily a function. Ministry is a shared service of love, energized by word of God and under the model of Christ as indicated in 1 Corinthians chapter 12. One should see a ministry as the responsibility of the community. Ministry should not be prescribed within the sphere of the church alone. Does ordination make a difference? If so, what is its nature? The answer is found in the Bible.

"Sacraments and preaching are the monopoly of the clergy". That was the teaching of classical churches. The clergy are reluctant to let this privilege go. They tend to keep the laity at the periphery.

On the other hand, we should make use of Biblical tradition in responsible manner. The clergy are needed to provide the order. So there should be an ordained minister. The concern should be, however, on how to give correct practical interpretation of the Bible. So an Institution should be established to do the job.

We should move away from mono-type of ministry and look at service done by laity and clergy. Ministry should be considered as

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In order to reduce dependency on external assistance Gurukul, has launched a Self Reliance Programme. So in 1989 part of the College's land was leased for 99 years to the Government of India. Ten million rupees was paid to the College and the money was deposited in the bank to earn interest. Interest earned this way has gone a long way to help the operation of the College. It covered almost three quarters of the expenses.

The Department of Communication is now partially operational to offer a two - year course in communication. Plans are underway for audio-visual, radio and cassette ministry. The department is at present not fully operational. But after a return of one fellow studying abroad, it will develop into fully-fledged department. Gurukul has a policy which encourages an exchange programme for the faculty as well as training of foreign students including from Africa. Since printing of books is cheap in India, theological institutions in Africa can consider a possibility of using such opportunity.

The Chairman thanked Prof. Nirmal for the encouraging information.

23. WCC - Christian Education Programme

Prof. John Pobee who is in charge of the Christian Education programme was attending the meeting as a consultant. He thanked the leaders of the conference for the invitation. He expressed the hope that such an opportunity can help him fulfil his ecumenical commitment.

He pointed out that AC/TEA should think first in term of vision and then the question of finance could follow. It should seek visions that will make the churches effective servants of the people. So African churches should strive to liberate themselves from depending entirely on the north. He called for more contacts

and cooperation between his office in Geneva and churches in Africa. He suggested that a data-bank be established to maintain names of theologians from Africa. For that, he asked for the cooperation of the participants in providing known names of theologians in Africa.

24. Library Development:-

The Coordinating Secretary referred the Committee to last year's recommendations which called for some actions. It was reported that not much was done so far due to lack of time by those concerned. However, in connection with the Library Pilot Project organized between the University of Zimbabwe and organizations in the United States, it was reported that so far 400 volumes of books were already received by the Department of Religious Studies, Classics and Philosophy.

During the discussion that followed, a question was posed as to what the theological institutions have done as far as employing qualified librarians, taking of inventory of books, and providing skills upgrading training are concerned. It was felt that, not much has been accomplished. So it was emphasized that institutions should come up with primary needs. One way of determining such needs could be organizing a conference for the librarians to discuss issues and map out plan of actions. It was also mentioned that if a three man library sub-committee to monitor the activities of the libraries is appointed, library development can be enhanced. Another possibility is to ask the Coordinating Secretary to establish contacts with the librarians in Africa in order to collect information regarding the conditions of the libraries for appropriate action.

25. Women in Theology and Future Plans

It will be recalled that the Advisory Committee, at its last meeting,

had submitted recommendation with regard to the issues of women and strongly suggested that the LWF-Women's Desk make necessary follow-up. Since no effective contact was made it was indicated that the Africa Secretary liaise with the Women's desk in Geneva and try to coordinate efforts being made by the Advisory Committee with that of the Women's Desk in Geneva.

26. South - South Relations

Relations among theological institutions in particular and churches in general in the south is an important and timely issue which has been on the agenda for a considerable period of time. Nevertheless, due to lack of adequate information what has been done or should have been done was not disseminated properly to the churches. For example, Dr. F. Gambiza from the UTC was invited to attend the Asia LWF-Pre assembly. On the other hand, Ms Saud Younan from Evangelical Lutheran Church in Jordan has participated in the Africa LWF-Pre assembly in Yaounde, Cameroon. More importantly, the presence of Prof. Nirmal from Gurukul, India is another manifestation of the south-south cooperation effort.

However, it was underscored that more information should be disseminated to the churches in Africa. And the Coordinating Secretary should receive available documents through the office of LWF-DCC Africa Secretary in cooperation with WCC - office of Christian Education for distribution to churches in Africa.

27. Closing Programme

The meeting of the Advisory Committee was concluded on April 5 at 6:00 pm with a Holy Communion service led by Bishop R. Diggs.

He started the brief programme by reading from John 17: 6-24. He spoke about the prayer of Jesus for his disciples. Jesus prayed for their safety. He said that when we attend such a conference, we

meet with Christian brothers and sisters from different parts of the world. Each person comes with his own different behavior. Today we talk about ecumenicity. But we should not forget that when it comes to Jesus, we are all one people, although we may have different ways of thinking. He is our common denominator. We should look at Him and think of our unity.

When we go back home, we should do so believing that whatever we have tried to accomplish is for the Lord so that He may be glorified. He closed his meditation with benediction.

RECOMMENDATIONS:-

The Advisory Committee on Theological Education in Africa, after carefully deliberating about relevant issues is recommending the following:

1. The Message of the Eighth Assembly of the LWF-

The Advisory Committee, after listening to the summary report of the Message and considering its relevance and timeliness, recommends:-

- that all members and consultants study the Message and get prepared for indepth discussion at the next Advisory Committee meeting.

2. Institutes on Church Leadership Development in Africa:-

The Advisory Committee expressed the need to encourage and assist the participants of the Institutes programme to effectively conduct research and work on various projects. The result of their work as well as papers produced by the resource persons should be distributed to the churches in Africa. It was also felt that constant contacts between the Institutes staff and the participants can enhance sharing of knowledge and also provide relevant information for the development of theological education and leadership in Africa.

It is therefore recommended:

- that churches in Africa be encouraged to raise funds for and provide material assistance to their participants in order that they produce good research and project work which should be integrated into the overall programme of the churches.
- that participants be urged to discuss their plans with their respective churches before they actually conduct their studies
- that training materials produced by the resource persons and the result of research studies conducted by the participants be

- published for distribution to the churches and that a budget be included in the 1991 statements of needs.
- that a newsletter be launched on experimental basis to be distributed among the alumni of the Institutes programme and other relevant bodies and that the existing funds and facilities of theological education programme be utilized,
 - that the problem of relevant books and book allowance for the participants be handled by the Planning Committee for the Institutes programme.
 - that the Planning Committee continue to function until the new Advisory Committee on Theological Education in Africa is appointed, elect new members and take appropriate action regarding its functions which should last up to the end of the planned five Institutes.
 - that the current Chairman of the Advisory Committee act as the dean of the Institutes until a new dean is appointed by the next Advisory Committee.
 - that USD 318,050 be included in the statements of needs for 1991.

3. The Advisory Committee

It was concurred that the work of the Advisory Committee on Theological Education in Africa is very important and necessary for the growth and development of theological institutions and church leadership development in Africa. The Committee was in existence for some years, but it has yet to accomplish more. Hence the need to continue to exist and play a significant role:-

It is, therefore, recommended:

- that in order to maintain the continuity of the programme, the current Advisory Committee members continue to serve until the new Committee is appointed by the LWF - Council or a relevant body.
- that the Council urgently be requested to ask churches in

Africa to submit their candidates which should include women so that the new Committee is in place before the next Advisory Committee meeting.

- that USD 40,500 be included in the 1991 statements of needs.

4. Research and Study Teams on Christian Theology in African Context:

After the last two meetings of the teams, it was felt necessary to assess the progress of the work of the three regional teams to determine whether or not they are heading towards the envisaged goal. Therefore the Advisory Committee appointed an ad-hoc Committee to investigate the situation and report to the plenary. Based on the Ad-hoc Committee's report the following are recommended:-

- that the study teams attempt to identify more relevant areas for research and carefully study the Five Year Report on the special project, 1981-1985 which should be considered as their general guideline.
- that after the last meeting of the Research and Study Teams in 1990, an evaluation meeting be held to consider the result of the studies conducted during the previous years,
- that the three secretaries of the teams be invited to the next Advisory Committee meeting as consultants,
- that the Coordinating Secretary make every effort to attend the meetings of the three teams to coordinate their studies and provide the required information.
- that USD 30,000.- be included in the 1991 statements of needs in order to organize an evaluation conference of the three year studies.

5. Role of Theological Institutions in the 1990's

As the 1990's has ushered in and the 21st century is approaching, theological institutions in Africa have great role to play in the service of the Church. Churches expect from them that they help

develop leadership skills throughout the spectrum of church activities.

It is recommended:

- that theologians and the church leadership engage themselves in continued dialogue in order to articulate theology within the womb of the church.
- that the nature of authority of the church and her practices be done contextually
- that leadership training be strengthened and pursued further.
- that the leadership of the churches be represented at the meetings of theological institutions, in order to develop better communication.

6. Conference of the International Black Lutherans (CIBL)

The relation between the Advisory Committee on Theological Education in Africa and CIBL which started several years ago should further be strengthened.

It is therefore recommended:

- that ways and means of sharing information between African-American Lutherans and their counterparts in Africa be investigated, possibilities being an exchange of newsletter and scholars.
- that the working structure of CIBL - Africa be streamlined by the CIBL Africa Committee as soon as possible.

7. Laity in the Church:

Involving and utilizing more effectively the services of lay people in the church is the burning issue which requires an immediate attention.

It is recommended:

- that a conference consisting of lay persons and the clergy be planned and organized in order to create a forum for open dialogue concerning respective duties and responsibilities of both in the Church.

- that training of trainers for church workers be organized by concerned churches at local level
- that discussion be held to look at different ministries which can better prepare the people for the services of the church.

8. Cooperation with Institutions

It is recommended:

- that in cooperation with the World Council of Churches - Christian Education Programme the possibility of producing and publishing Christian literature for use of theological institutions be carefully investigated.

9. Library Development:

The strengthening of libraries in theological institutions in Africa by providing training for staff as well as making available adequate relevant books and publications have been the desired objective of the Advisory Committee.

It is recommended:

- that librarians are brought together to establish a continuity by maintaining relationship among the members and provide a forum for exchange of experience, ideas and new developments.
- that theological institutions strive to employ qualified librarians to maintain acceptable standards.
- that all theological institutions continue to take inventory of books and update their stock.
- that a sub - committee of three persons be appointed to follow-up on all concerns of the library,
- that skills upgrading training be conducted for the existing staff.

- that the Coordinating Secretary prepare a plan of action indicating how to utilize the requested fund for the training programme.
- that the Coordinating Secretary liaise with librarians in theological institutions in Africa in order to follow upon the recommendations.
- that to effectively undertake the above recommendations, USD 15,000.- for the training of librarians and USD 30,000.- for holding a conference in 1991 be included in the 1991 statements of needs.

10. GENERAL ISSUES:-

During the course of the discussions, several issues of a general nature which was believed to contribute towards the growth and development of theological institutes, were raised.

10.1 Information Sharing:

It is recommended:-

- that the members of the AC/TEA share the contents of the minutes with heads of theological institutions in their respective countries,
- that copies of these minutes be distributed to the heads of the Churches who in turn should pass on to the concerned persons within their organization.

10.2 Working Relationships:-

It is the general understanding of the Advisory Committee that the programme of the AC/TEA is part of the responsibility of the Africa Desk within the LWF - Department of Church Cooperation.

It is therefore recommended

- that all issues concerning the Advisory Committee on Theological Education for Africa be channelled via the LWF - DCC Africa Desk.

10.3 Budget for Projects:-

It is recommended:-

- that theological institutions in Africa submit their budget requests for projects with appropriate documents to the office of the Coordinating Secretary for necessary preparations.
- that terms of reference on budget preparations, recommendations and implementation be given adequate clarification to simplify project formulation for all concerned.

10.4 Participation:-

It is recommended:-

- that the Project Committee of the LWF - new department of Mission and Development be properly represented at the meeting of the Advisory Committee in order to take part in the discussions of project proposals by the Committee.

10.5 Project Visits:-

It is recommended:-

- that the Coordinating Secretary prepare appropriate plans to make occasional visits to churches in Africa in order to closely follow the development of the projects.

10.6 Women's Issues:-

The issues of women were the subject of discussion during the past and previous meetings of the Advisory Committee. Again at this meeting the matter was discussed mainly in relation to

recommendations made at the 1989 meeting.

It is, therefore, recommended:-

- that the LWF - Women's Desk be reminded to focus more on recommendations made in 1989 regarding women's issues and the Women's Desk Secretary requested to continue to organize conferences on regional basis in Africa.

10.7 South - South Relations:-

The Advisory Committee strongly believes that the sharing of experiences amongst sister churches in the south can enhance growth and development of theological institutions in Africa. It re-iterates the need it expressed in the past for such cooperation.

It is recommended:-

- that in cooperation with the LWF - DCC Africa Desk and WCC-Christian Education Programme documents concerning the south-south relations be channelled through the Office of the Coordinating Secretary for distribution to Churches in Africa.

11. Projects:-

After considering reports presented by the participants on the projects, the Committee recommends the following:-

11.1 Lutheran Lectureships-

The Advisory Committee believes in the continuation of the lectureships as a means of strengthening theological institutions and alleviating shortages of qualified human resources.

It is, therefore, recommended:-

- that USD 35,000.- be included in the 1991 statements of needs

- for Protestant Theological Faculty of Yaounde, Cameroon,
- that USD 40,000.- be included in the 1991 statements of needs for the University of Zimbabwe, Department of Religious Studies, Classics and Philosophy,
 - that USD 112,000.- be included in the 1991 statements of needs for the University of Natal, Pietermaritzburg.

11.2 Lutheran Theological College, Makumira:-

The work on the Phase III of the expansion programme which was in progress was envisaged for completion in the not - too distant future. On the other hand, the additional needs expressed for funds related to the different phases of the expansion programme was noted as important information to be considered at later date.

It is, therefore, recommended:-

- that USD 118,619 be included in the 1991 statements of needs in order to cover Phase III.

11.3 Bible Schools in Ethiopia:-

The Committee believes that Bible Schools in the Southern Synods of EECMY should be strengthened. However, instead of re-opening the 24 Bible Schools which once were functioning, two or three be revived by opening one Bible School a year.

It is therefore recommended:-

- that USD 10,000.- be included in the 1991 statements of needs.

11.4 International Student Center, in Harare:-

After recognizing the need for International Student Center to be established in Harare, the Advisory Committee at its 1989 meeting

11.6 ELCM Bible School Project:-

The Evangelical Lutheran Church in Malawi is a rapidly growing church which faces a lack of leaders and it does not own any theological institution where it can train its leaders at all levels.

Therefore it is recommended:-

- that the project request in the amount of USD 300,000.- be submitted for 1991 and the remaining amount of USD 185,000 be requested in 1992.

11.7 Paulinum Theological Seminary:-

The Advisory Committee re-affirms its support for the re-location of the Seminary.

It therefore recommends:-

- that the Re-location Committee continue the search for a suitable location and submit its report as soon as possible.

11.8 United Theological College (UTC), Harare, Zimbabwe

The United Theological College, as an ecumenical institution is in the process of upgrading its facilities in order to cater for more students. It is also planning to introduce degree courses. While appreciating the need for these plans the Advisory Committee recommends:-

- that the UTC refine its project request, make it as affordable and implementable as possible to be submitted to the LWF through the Evangelical Lutheran Church in Zimbabwe.

12. Next Advisory Committee Meeting:-

It is recommended:-

- that the next Advisory Committee be held in Monrovia, Liberia in March/April, 1991 and the exact dates to be determined later on.

LIST OF PARTICIPANTS

Advisory Committee Members:

Dr. Ambrose Moyo	University of Zimbabwe Department of Religious Studies Classics and Philosophy P.O. Box MP 167 MOUNT PLEASANT Harare
Dr. Hance A. O Mwakabana	Lutheran Theological College, Makumira P.O. Box 55 USA RIVER Tanzania
Dr. Shiferaw Sadi	Mekane Yesus Seminary P.O. Box 1247 ADDIS ABABA Ethiopia

Consultants:

- | | |
|-------------------------|---|
| 1. Rev. Karel TH August | Moravian Theological Centre
P.O. Box 135
Gatesville, Cape Town
South Africa |
| 2. Dr. R. W. Anderson | c/o University of Zimbabwe
Department of Religious Studies
Classics and Philosophy
P.O. Box MP 167
MOUNT PLEASANT
Harare |
| 3. Rev. S. Bakare | University of Zimbabwe
P.O. Box MP 167
MOUNT PLEASANT
Harare |
| 4. Rev. J. P. Bvumbwe | Evangelical Lutheran Church in Malawi
P.O. Box 650
LILONGWE
Malawi |
| 5. The Rt. Rev R. Diggs | Lutheran Church in Liberia
P.O. Box 10 - 1046
MONROVIA
Liberia |

6. Dr. Farai K. Gambiza United Theological College
P.O. Box H97
HATFIELD
Harare

7. Dr. M. Lehman-Habeck c/o University of Zimbabwe
Department of Religious Studies
Classics and Philosophy
MOUNT PLEASANT
Harare

8. Dr. Paul Isaak P.O. Box 60618
WINDHOEK 9000
Namibia

9. Prof. A. P. Nirmal Gurukul Lutheran Theological College
94, Purasawlkam High Road
MADRAS - 600 010
India

10. Prof. John Pobee World Council of Churches
Programme on Theological Education
P.O. Box 2100
Route de Ferney 150
1211 Geneva 2
Switzerland

11. Rev. S. Stewart Pero c/o ALEM House
7359 S. Praise
CHICAGO ILL. 60649
U.S.A

12. Mrs. B. Rantakari Embassy of Finland
P.O. Box 50819
LUSAKA
Zambia (Tel No 252954)

13. Rev. Ranaivontsoa J.S P.O. Box 1441
ANTANANARIVO 101
Madagascar

14. Dr. Lee H. Wesley Lutheran Social Services
27 Park PL
NY, NY
U.S.A

15. Prof. G. Wittenberg Department of Theological Studies
University of Natal
P.O. Box 375
3200 Pietermaritzburg
South Africa

LWF Staff

Rev. Noel Rabemanantsoa

LWF - Department of Church Cooperation
P.O. Box 2100
Route de Ferney 150
1211 Geneva 2
Switzerland

Mr. Yohannes Irenna

Lutheran Theological Education
Programme in Africa
P.O. Box 846
HARARE
Zimbabwe

MEETING
OF
ADVISORY COMMITTEE ON THEOLOGICAL EDUCATION
IN AFRICA
April 2 - 5, 1990, Harare Zimbabwe

DRAFT AGENDA

1. Opening of the Meeting
2. Adoption of Agenda and Timetable
3. Approval of Minutes of February, 1989
4. Introductory Remarks By Dr. I. Noko/Rev. N. Rabemanantsoa
5. Keynote Address - "What do churches expect from Theological Institutions in the in the 1990's"?
6. Reports from churches and Institutions of Theological Education
7. Information Sharing
8. Review of Ongoing Projects
9. Report on the Institutes on Church Leadership Development in Africa
10. Report from Research and Study Teams on Christian Theology in the Africa Context
11. Report of the Evaluation Team on the University of Natal, Pietermaritzburg
12. Progress Report on Library Development and Future Plans
13. Progress Report on Women in Theology and Future Plans
14. Towards a Relevant Curriculum for Theological Education in the 1990's By Prof. Maimela
15. Five Year Plan for Faculty Development
16. Theology of Human Development.
17. Presentations of New Projects
18. South - South Relations in Theological Education
19. Proposal of Members for the Next AC/TEA
20. Next Meeting of the Advisory Committee
21. Other

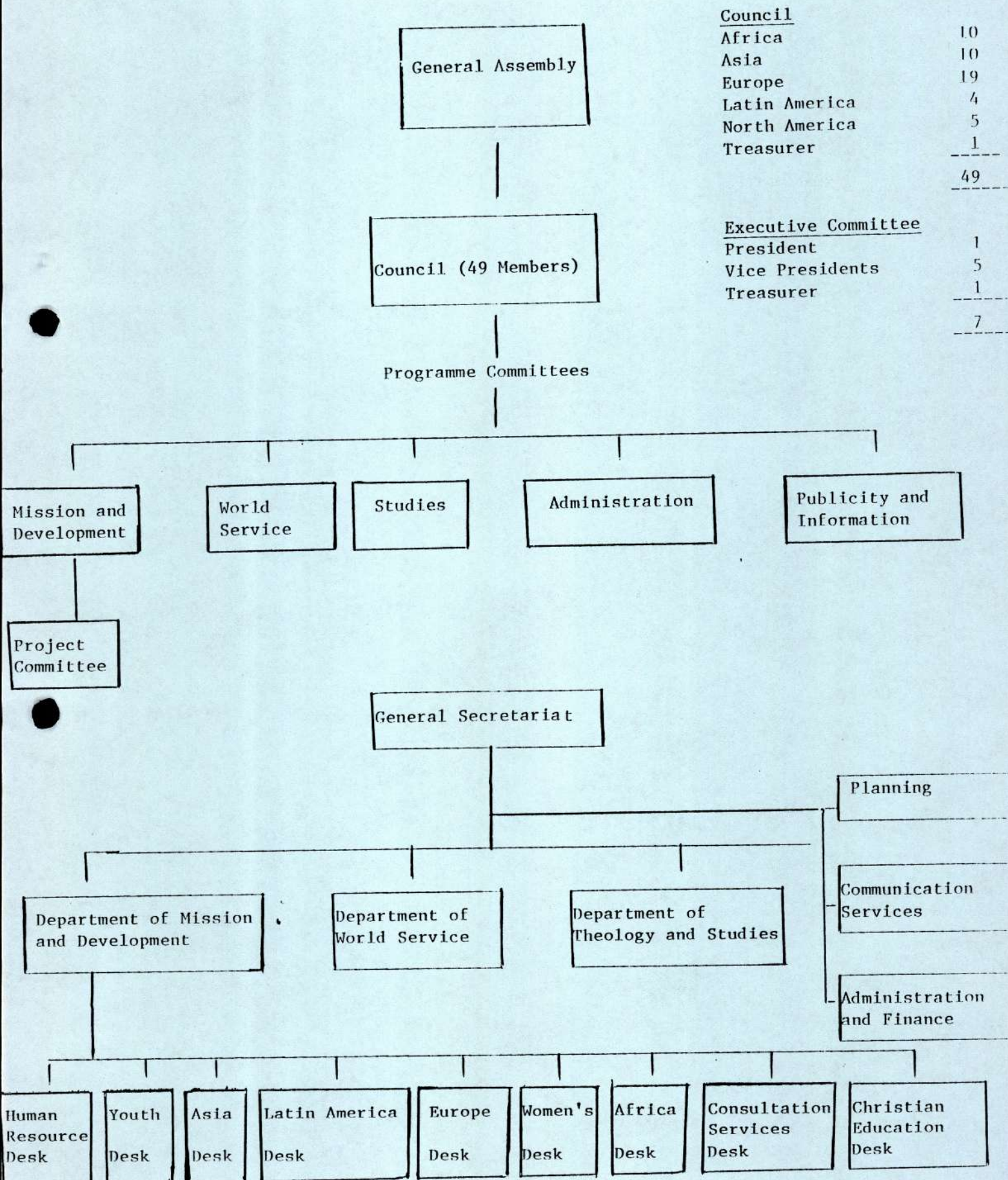
MEETING OF ADVISORY COMMITTEE ON THEOLOGICAL EDUCATION IN AFRICA

Exhibit 3

APRIL 2 - 5, 1990

UNIVERSITY OF ZIMBABWE, HARARE, ZIMBABWE

TIME	MONDAY April 2	TUESDAY April 3	WEDNESDAY April 4	THURSDAY April 5	FRIDAY April 6	SATURDAY April 7
8.30 - 9.00am	Opening Service	Devotions	Devotions	Devotions	Departure	Departure
9.00 - 10.30am	Opening Programme Roll Call Adoption of Agenda and Timetable Opening Remarks Adoption of Last Minutes	Session 4	Session 8 Towards a Relevant Curriculum for Theological Education in the 1990's By Prof. S. Maimela	Session 10	Departure	"
10.30 - 11.00am	C O F F E E B R E A K					
11.00 - 12.30pm	Session 1 Reports	Session 5 Reports	Session 9 Reports	Session 11	Departure	"
12.30 - 2.30pm	L U N C H B R E A K					
2.30 - 4.00pm	Session 2 Reports	Session 6 Reports	Free	Session 12 Reports		"
4.00 - 4.30pm	C O F F E E B R E A K					
4.30 - 6.00pm	Session 3 Reports	Session 7 Reports	Free	Closing Programme	"	"

L.W.F. - PROPOSED STRUCTURE

INSTITUTES ON CHURCH LEADERSHIP DEVELOPMENT
IN AFRICA

Summary Report to the Advisory Committee
on Theological Education in Africa
April 2 - 5, 1990, Harare, Zimbabwe

1. Background Information:

The Institutes on Church Leadership Development in Africa programme which is the result of the deliberations of the Advisory Committee on Theological Education in Africa held its first Institute at Makumira, Tanzania in July/August, 1988. As you are aware, five Institutes have been planned for. We have concluded two Institutes and three more have yet to be held in the future.

Since you are familiar with the goal and objectives of the Institutes programme, I would not indulge to go into the details. However, to refresh your memories, I would like to point out few highlights.

The overall objective of the Institutes is to equip Churches in Africa to serve more effectively their societies faced with difficult and demanding situations of most African nations.

More specifically the Institutes were intended to:

- enhance awareness of the changing socio-economic and political realities of Africa and develop appropriate Christian responses to given situations,
- help develop their leadership capacities as a tool for the witness and service in the socio-economic development of their countries,
- facilitate critical reflections on the Churches' role in society,
- promote solidarity as a community of people within and outside the church,

Therefore within the framework of these specific objectives, our first and second Institutes were held.

2. The First Institute:

As I have indicated earlier, the first Institute intended for theological educators in the Church was held at the Lutheran Theological college, Makumira, Tanzania from July 16 - August 13, 1988. There were 39 participants, mainly selected from East Africa. Few participants were also invited from West and Southern Africa regions. All in all, these participants have represented 11 African countries.

Since the Institute is ecumenical in nature, about 23% of the participants represented various denominations, while the remaining 77% were Lutheran. Only seven percent of the participants were women.

During the four week training programme relevant topics were presented by 18 resource persons mostly selected from Africa with few invited from elsewhere. The training programme was conducted in three units, namely Social Analysis, Theological Reflection, and the Development of Leadership Skills.

At the end of the programme, resource persons, participants and the Institutes leaders got together and identified 16 condensed topics which would be the basis for the research to be done by the participants during the interim / in-service period of the subsequent eleven months. (See Appendix 1)

During the interim period, participants were actively engaged in project work as well as research on topics assigned to them. They maintained contacts with the Coordinator's Office during the period. All of them prepared a project proposal and submitted for comments. In addition to this assignment, most of them used whatever opportunities were available to share skills acquired and

knowledge gained with their colleagues in seminaries and bible schools as well with some church leaders. Few of them, we were told, had managed to put aside certain time to do some lecturing on leadership topics to the relevant people.

Evaluation Meeting

The first Evaluation Meeting took place at Makumira, Tanzania from July 22 - 29, 1989.

Despite heavy workload each participant was carrying at his/her respective positions, 23 participants have managed to work on their research paper and project during the course of the ten - month in-service programme. The results of their deliberations were discussed at this meeting.

The research papers presented did address burning issues facing churches in Africa. These issues were:-

- Financial Crisis in African churches
- Refugee Problems
- Christian Church in African Context
- Christian Responsibility Towards Nation Building
- Women's Issues
- Self-Reliance in the Church
- Need for Management/Leadership Skills
- Need for Closer Consultation and Mutual Support Amongst Church Leaders

In addition to the research papers, participants were entrusted with assignments in a form of a project which they were expected to carry out as a requirement in the fulfillment of their training programme. Consequently, most participants who attended the evaluation session worked on several projects. These can be summed - up as:-

- Awareness Creation Project
- Bio - gas Project
- Training Project

- Agricultural Project

Through these projects, attempts were made to make selected target groups aware of the present political economic, cultural and social conditions in Africa which could enhance a new model of church leadership relevant to the existing situation. On the practical side, one participant took a responsibility of introducing a bio - gas project to his community. This project is expected to benefit those people who will strive to make use of the opportunity. Some participants embarked on training members of their church in practical aspects such as handicraft, use of musical instruments and the like. They were also involved in the establishment of small agricultural projects mainly through a self-help programme.

In conclusion, the participants together with the Institutes leaders (deans and unit heads) frankly and honestly examined achievements made so far, problems encountered, and also looked at the future.

Definitely, the one year programme has achieved quite a lot. Some of these achievements are:-

- bringing them participants together from all over Africa in order to make them aware of African realities.
- sharing of experiences on situations existing in their respective communities with others in order to broaden their knowledge
- acquiring of professional discipline and ecumenical interaction,
- acquiring of theological and global awareness
- building of self-confidence and competence in dealing with their colleagues back home

Despite these achievements they have also revealed some shortcomings which they observed. The problem of getting more relevant books authored by African writers to be used in the Institutes, the small number of women participants, lack of funds and time to do their research properly, lack of language proficiency by some participants and the problem of communication in Africa were the major issues raised.

The participants also tried to look to the future with a view to further develop the Institutes programme. So, they suggested that

the following measures be adopted:-

- That relevant African authored books be purchased and distributed to the future participants,
- That more women participants be invited to the future Institutes,
- That better communication facilities such as telex and telefax be installed and made use of,
- That there must exist closer cooperation between the participants and the Coordinator so that the ideas deliberated at the Institutes be implemented,
- That a statement which will voice the feelings of the participants are prepared and sent to the church leaders and church members in Africa in order to make them aware of the feelings of the participants about the church and church leadership in Africa,
- That a representative of the first Institute be appointed as a resource person to the institute to be organized for the bishops and other church leaders to represent the ideas of the first Institute on the Church and church leadership in Africa,
- That papers presented in various Institutes be distributed to the participants to make them aware of what is happening in other institutes,
- That continuous correspondence between the participants and the office of the Coordinator be maintained,
- That the Coordinator write to the heads of churches urging them to make the African realities that were brought up in the Institute part of seminaries and theological colleges curriculum,
- That seminaries and theological colleges exchange their curriculum and teaching staff,
- That the Planning Committee, may be after five years, organize a meeting for the first group in order to report and evaluate how much of the African realities have been included in the curriculum of the seminaries and theological colleges,
- That the participants further develop their respective research areas and refine them to a point where they can be published in Theological Journals through the assistance of the resource persons and the Planning Committee,

- That the participants be provided with book allowance to purchase them on their own,
- That the Institutes launch Newsletter whereby the participants can hear from one another as well as learn the developments of the Institute programme.

Some, of these proposals are more of administrative nature which can be addressed as such. However, few of them which required a close scrutiny by all concerned will appear as recommendations later in this report.

3. The Second Institute:

The second Institute was designed for church members involved in specialized social ministries such as development and refugee work, civil servants and experts in various disciplines of the social services. The four week training programme was conducted at the United Theological College, in Harare, Zimbabwe from January 16 to February 9, 1989.

The programme was planned primarily for Southern Africa region although few participants were able to attend from the other region. All together 32 participants were present from nine African countries representing seven different denominations. However, the largest percentage which is about 81% is Lutheran and the remaining six represent only 19% of the participants. One encouraging aspect is that at the second Institute women participation has grown to 25% from the previous 7%.

On the other hand out of the total number of 21 resource persons only one was a female lecturer. The majority of the resource persons were recruited from Africa in order to reflect African realities as much as possible in the lectures to be delivered.

Once again 21 different topics were presented during the four - week training programme, based on the three main themes - Social Analysis, Biblical Reflection and Practical Leadership Skills. Nevertheless since the emphasis of this particular target group was on development, presentations were also biased in its favour. Furthermore participants were able to gain practical experience and insight into community development by visiting development projects in Zimbabwe during their stay in the country.

Towards the end of the four - week training programme, this group had also discussed what should be done during the ten - month interim / in-service programme. Subsequently various development topics for research and project work were proposed and accepted.

As it was the normal practice, participants together with the resource persons and the Institutes leaders assessed the four-week training programme and expressed their honest opinions.

By and large, all were satisfied with lectures delivered, with the organization of the programme and above all the field trips which according to them, gave them excellent opportunities to visit development works being carried out by the Evangelical Lutheran Church in Zimbabwe in cooperation with the Lutheran World Federation. However, they have indicated certain areas of the Institutes activities which could be improved for the future. Lack of visual aid, inadequate preparations by few resource persons, inadequate time to reflect on all the lectures delivered were some of the concerns expressed by the participants. To this effect, they have given very interesting suggestions. Some of the note-worthy proposals were:-

- further modification of the topics to be more practical in order to suit the field workers,

- involvement of the participants in the formulation of the topics,
- increasing group discussion time by reducing from the lectures,
- resource persons to send their lecture materials early enough to get ample time for necessary preparations,

During the in - service/field training period the participants did embark on various interesting project works and some were able to give reports on the progress of their work. So a fairly good communication was maintained between the Institutes office and the participants.

Second Evaluation Meeting

The Second Evaluation Meeting was held at the University of Zimbabwe from February 26 to March 2, 1990 to reflect on the activities of the past year. 23 participants out of the 32 who attended the training programme last year were able to participate in the Evaluation meeting. And this represents about 72% of the original attendance.

It will be recalled that the four - week training was conducted at the United Theological College in Harare. This year the venue had to be changed to the University of Zimbabwe with the consent of the Dean of the second Institute because the college was in session at the time and so there were not enough facilities to accommodate the participants.

The main focus of the Evaluation Meeting was on reports made by all participants who presented their project or research papers. (See Appendix 2) In addition to the reports, participants used the forum to share experiences gained during last year as a result of their endeavours to work on their projects. Each report was followed by discussion on the contents and feasibility of the project as well as the research papers.

A substantial number of these projects concentrated on developments in rural areas with special emphasis on self-reliance. Since the majority of the participants are involved in community development in one way or another, their interest was augmented by this assignment. Most of them have played a great leadership role in the formation of the projects, in organizing the community to take an active part in raising funds within their financial means and in trying to identify donors. They were determined to take part in the projects future implementations which were at various stages. Some are at the early formation stage, others at intermediate level and few at advanced stage.

Most of these projects were designed to benefit the various communities and are being undertaken in cooperation with the people themselves. However, we would like to point out that most of these projects require funds, the material support and encouragement of the churches. One way of doing that is to allow the participants to go out into the rural areas to assist the people, to provide transport when and if needed and to assist in the preparations of projects proposal to the donors etc.

Few of the participants did research which reflected the reality of their areas. After presenting their paper, they were encouraged to further refine and finalize them to be considered whether or not they could be published for circulation to the people who may benefit most from them.

The encouraging part of the evaluation meeting was to realize that every participant was very enthusiastic about his/her project or research paper. They are determined to continue or pursue the projects until they are implemented. Nonetheless, some of them expressed concern that their projects could fail unless the required funds are made available either through local means or from external donors.

As the second Institute was drawing to a close, participants were asked to make an overall assessment of the programme. They were requested to look back to the past one year by recalling the four-week training and reflect on ten month in - service period and consider what they have achieved and what shortcomings they have observed. They were also requested to look ahead to the challenges of the future as far as the Institutes programme is concerned.

Based on the above, the participants carefully and consciously made a frank and honest assessment of the past one year during which they were associated with the Institutes programme. They expressed gratitude to the sponsors of the programme for bringing them together in order that they were able to learn new leadership skills, share experiences and broaden their horizons. Some of them revealed that the second Institute accorded them special opportunity and motivation to start a project which they believed will benefit their respective communities.

On the other hand, they have pointed out some shortcomings. The major ones were:

- the small number of women and youth who attended the programme,
- the unavailability of relevant books for their specific projects and research papers,
- the failure of some participants to complete their projects due to various reasons,
- the inability of the staff and in particular the Coordinating Secretary to sit in all sessions throughout, because he was attending to routine administrative matters in his office and outside in connection with the on-going conference.

As far as what the future should hold, they unanimously expressed their desire for the continuation of the Institutes programme in general and their continued association with the programme in

particular. Sometimes in the future, a conference which comprises, if not all but some representatives to be organized to evaluate the overall results of the Institutes programme as a complete package.

They proposed an on-going communication between the Institutes office and themselves and through this office with the other groups of participants. They strongly recommended that some of the papers be properly edited and shared with member churches, if need be.

In sum, the second Evaluation Meeting was yet another interesting and encouraging endeavour for all of us who are involved in the Institutes programme.

4. The Third Institute:

Having discussed things of the past, we now touch upon our future plans. The third Institute is planned for church leaders (Bishops, Presidents and Pastors in responsible positions) as well as Educators in the church (lecturers/teachers at theological colleges and seminaries, bible schools and religious studies departments of Universities) to be recruited primarily from francophone West Africa. After considering the potential number of the candidates, the Planning Committee for the Institutes Programme agreed that also anglophone churches be invited.

We therefore extended our invitation to all Lutheran Churches in West Africa and through them to non-Lutheran denominations to nominate candidates for the third Institute. Due to financial constraints and other problems, the number of the participants will be limited to about 40.

The Institute will be held in Ngaoundere, Cameroon from July 22 to August 18, 1990 for a period of four-weeks. At this point we would like to thank the Evangelical Lutheran Church in Cameroon to accept our request to host this important programme.

It is proposed that, due to the different composition of the participants, both French and English languages be used as a medium of communication. It is also planned that the resource persons will be recruited from English and French speaking countries. At this juncture, we would like to request you specially those of you from West Africa to help us identify the resource persons and to seriously think about the would be participants. We are strongly suggesting that, since the third Institute is intended for the Church Leaders, they themselves should attend, instead of assigning somebody. At that Institute, issues concerning top leadership will be discussed and experiences shared with one another. Therefor, it is very important that a careful consideration is given to this matter.

5. RECOMMENDATIONS:

During the first and second Institutes held in Makumira, Tanzania and Harare, Zimbabwe respectively, a number of Recommendations were made by the participants. Most of the recommendations were concerned with administrative problems and so appropriate measures were taken to rectify them.

However since still some recommendations required policy decisions and were considered important and useful, we would like to share these recommendations with you.

5.1 Problem of Funds:

The participants have singled out lack of funds as the major obstacle to carrying out effective research on the topics assigned to them. The Institutes leaders could not assist in this regard since no budget allocation was made. So it is imperative that something should be done for subsequent Institutes.

It is therefore recommended:

that serious consideration be given to the matter and necessary funds be sought and allocated to enable the future participants to produce more useful research papers which can be published and distributed to the community.

5.2 Selection of Candidates

One of the major concerns was the disparity of qualifications which existed among the participants to the first Institute. Some have encountered language problem. As a result it was very hard for them to follow lectures and participate effectively in the discussions, although they have tried to the best of their ability. The disparity was a result of nominating candidates without strictly adhering to the criteria of the Institutes programme.

It is recommended:

that churches who nominate candidates be kept reminded from time to time that they follow criteria set by the Planning Committee.

5.3 Newsletter

The major impetus behind the proposal to launch Newsletter by the participants was communication. They did not wish to see the Institutes come to an end after the Evaluation Meeting. So, they are suggesting to create a mechanism whereby constant contacts are maintained between them and the Institutes as well as among themselves within the churches and the Institutes Programme. It can also be a means for sharing experiences.

In view of this, it is recommended:

that the Planning Committee for Institutes on Church Leadership Development make a study to consider the possibility of launching Newsletter.

5.4 Future of the Institutes:-

The participants have expressed their views with regard to the future of the Institutes. And they have made some propositions for consideration. Some of these propositions are being implemented and the rest are high on the agenda of the Planning committee. Because the continuation of the Institutes programme for foreseeable future was the main concern of the participants, it must be given due consideration.

Therefore, it is recommended:
that all proposals made by the participants be studied carefully by the Planning Committee in view of implementing whatever are feasible.

5.5 Publication of Materials:

Most papers presented by the participants were really valuable as they are a result of genuine efforts of those who prepared them. However, not all can be considered for publication. Some are considered useful if published and distributed to a wider audience after proper editing.

It is therefore recommended:
that funds be sought and allocated for the publication of these papers to make them available, to begin with, to the churches in Africa.

6. CONCLUSION:

After attending the two Institutes which were held during 1988 and 1989, it is our sincere hope that the participants have acquired some leadership skills. But, we believe that that was only the beginning. They will become more proficient when they put what they have learned into more practical use. In this regard they need a continuous assistance and encouragement from their churches.

We also hope that the Institutes programme will continue in the same good spirit shown and enthusiasm expressed by the participants as well as the church leaders.

Many interesting papers were produced by the resource persons and the participants which could be of a benefit to the churches in particular and society in general, if published and distributed. Of course this requires funds and at this point in time, we are not sure of their availability. Nevertheless, we will continue to hope for the best. Finally, as the sponsor and owner of the Institutes programme we need your continued support and above all your prayers as we are striving to do the challenging job assigned to all of us.

Respectfully submitted by
Yohannes Irenna

CHRISTIAN THEOLOGY IN THE AFRICAN CONTEXT

The research and Study Teams on Christian Theology in the African Context have also met in 1989 at the three locations, namely Monrovia, Liberia; Nairobi, Kenya and Harare, Zimbabwe.

1) The East Africa Study Team

The team which convened in Nairobi, Kenya from August 13-18/1989 started its deliberations by emphasizing its main objective, i.e. the need to study means and ways by which contextualization of the Gospel could be carried on. In order to do that, the team is expected to have a deeper understanding of what doing theology in an African Context should contain.

In reviewing the summary report of 1988, the team paid close attention to the following issues:-

- Theologians to carry out research in the African context
- Islamic studies
- Land for economic transaction
- Training should be post disciplinary
- Insufficient involvement of women in the development process.

It was generally felt that the church should encourage the society to introduce the development of own intellectual capabilities into its own instinct for survival. In view of the increasing militancy of Islam, the team questioned the use of dialogue as the only object of Islamic studies. Such studies should include a determined intention of the church to survive as a Christian faith, and she should not wash her hands in respect of Moslems but should consider them through a clear declaration of the Gospel which does not exclude them. The responsibility of the Church to have an effective African staff in theological colleges and seminaries cannot be over emphasized. Anything which the Church could do to alleviate the economic problems of the African teachers would be a

major step towards the realization of this responsibility. The question of insufficient involvement of women in the development process was discussed at length and word of encouragement was expressed because observable rapid changes in the role of women in development are being felt.

In order to enhance the team's understanding of the city context, the members visited the slum areas in the city of Nairobi and observed appalling conditions under which the people live. The team concluded that unless something is done by all concerned to alleviate the suffering of these people, it would be difficult to preach to them in that situation.

The institution visited was the Daystar University which the team felt that it could be used by the churches and other social institutions as a center of training community development workers.

After hearing the brief report about Makumira and how the Theological College is striving to contextualize its teachings, the team recommended that the College seriously consider to include human development and social community work subjects into its curriculum and do further research in order to address other areas of contextualization.

The churches represented on the team from East Africa discussed attempts being made to contextualize theology. These are:-

- exchange of experiences with regard to getting insight into the contextualization of theology, specially the young churches striving to learn more from the established churches,
- use of more African instruments such as the drum in singing and the incorporation of dancing into the service.
- use of local languages in liturgy
- encouraging that African names are given at baptism.

According to the team, contextualization is not an end in itself, but should be no more than a genuine expression of a Christian faith in Africa. It should portray its true meaning, not to distort it.

Finally, for its future endeavours, the team agreed to tackle the following topics to be prepared and presented by its members at the next meeting:-

- The Power of spiritism - Prof. D. Raherisoanjanto
- Christian and other Religions - Mrs. J. Kisanga
- The challenges of Independent Churches - Pastor Joshua
- The Gospel and Liberation - Prof. Kisimba Kyangoy
- Community and Family Structure - Mrs. M. Obaga
- The Power of the Gospel visa-vis the Belief in Witchcraft - Dr. N. Laiser

2. The Southern Africa Study Team

The team met for the first time from October 16 to 21, 1989 as it could not convene in 1988 due to various problems. Being the first meeting for this team, it started its deliberations by examining papers on:

- a) The Importance of Theological Education in Africa
- b) Proclamation of the Gospel and Development
- c) Christian Theology in the African context

The outcome of the team's deliberations are summarized below:-

a) The Importance of Theological Education in Africa

i) Analysis:

Religious leadership in Africa has always been viewed as community leadership. In African traditional setting, religious authorities play several roles as chiefs, administrators, judges etc. Therefore, theological education in our African context must prepare theologians to play the roles which have been played by religious leaders.

It was believed that theology as it stands today is not depicting liberation socially, spiritually and morally, because it lacks application to the issues that affect Christian lives. For instance, theology does not apply practical legal, social and psychological aspects to its teaching. Theological teaching is abstract and so there is a great need to demystify it.

The team finds the following definition of the Church given in the paper as appealing, contextual and relevant:

"The church is a fellowship of men and women called to faith through the preaching of the Word, and in that faith, which is nourished and sustained by Word and Sacraments, they become servants of God and of their fellow human beings"

However, reality discloses that this perception of the church is only partly applied. The Council of Churches of Namibia can be cited as one example. Yet, there are those who encounter a problem theologically, that is, to understand the role of the church as serving humanity. Sometimes pastors as well as lay persons are not informed. Also, there were shortages, such as resources to do the work.

Christian ministry, which is the priesthood of all believers is meant for all including lay persons and ordained ministers. In sum, the team noted the following shortcomings in the churches:

- First, shortage of teachers and teaching materials,
- Second, lack of interest from members in education,
- Third, lack of more attractive programmes,

ii) RECOMMENDATIONS:

The team recommends the following with regard to the paper:

- In designing theological education programmes, there is a need to decentralize education, to design hymnals, and regalia that are appropriate for Africa,

- Theological education programmes should be implemented by theologians and lay persons through seminars, workshops, and Certificate Courses.
- Entry qualifications into theological institutions must be raised so that the standard of theologians at all levels could be improved in order to raise the calibre of pastors.
- Evaluation of theological education programmes should be done regularly, in order to bridge the gap between plans and achievements.
- In order to be within the context, proper needs identification should be conducted through research in theological education within the region.
- Theological definition of the Church should be readily available for continuous reflection in the churches.
- TEE programme should be introduced to all churches in more effective ways.
- Lay persons need to be more involved in theological education.
- Theological education programmes should be upgraded and made available to the participants by selecting issues which are familiar to the people;
- The team reconfirms the importance of ordaining women for the sake of effective ministry.
- Theological education must be made a continuous effort through the development of curriculum which could be contextually relevant.

b) Proclamation of the Gospel and Development:

i) Analysis:

Development is understood as the process of obtaining a full and abundant livelihood for all people in harmony with the natural environment. This is not happening because of hunger and root-cause of hunger as discussed in the paper.

The Gospel must teach priorities in order that churches could become independent. Christians need stewardship education to appreciate their local resources better than appreciating imports and foreign values. For example, breast feeding should have priority over powdered milk.

Time is needed for theology to take into account that income generation is a necessity and should not be seen as evil thing. Since money is required for everyday life, income generation should take place within Christian principles.

Foreign aid to developing countries in Southern Africa must be given without attaching strings to and within time limits that are suitable for realizing reasonable results. Projects must not only be planned for 2-5 years, but for a long period of time.

The team further finds the paper meaningful for it discloses a relevant theology and some of the inconsistencies that go along with development. It was noted that LWF development projects put more emphasis on the material development eg. dams, boreholes clinics etc. than on the gospel, the development of human resources and church institutions.

Furthermore;

- a) LWF staffing funds usually end at the church head office.
 - b) funds easily flow-in when an expatriate comes to work in Africa.
- Therefore the question of accountability from the receiving churches becomes crucial.

Sometimes, it is difficult to understand the role of the elite in the church. It can be noted that they are not more helpful than the less privileged people, specially when the question of financial contribution comes up. May be this depends on the gifts and talents of the pastor concerned in persuading them to become more helpful.

As far as church contribution is concerned, a question of spirituality may be the main cause, because you may find the elite who are not spiritually mature enough do not realize their commitment to the church. On the other hand, the poor and even pensioners are very much supportive of the church. One may argue that the pastors may not allow the involvement of the elite. Thus they are kept at a distance.

The question of low salary being paid to the pastors was also raised and the possibility of giving gifts to the pastors in order to alleviate their financial problems was discussed. However, this was considered unadvisable since it may generate a feeling of inferiority on the part of the pastors.

ii) RECOMMENDATIONS:

In view of the above analyses the team gives the following recommendations:-

- Theology of development must be integrated into the theological education curricula,
- LWF development must be aimed also at the development of the human resources and church institutions,
- Local churches should be allowed to initiate income generating projects and LWF must be requested to support such projects by way of training personnel, providing equipment and evaluating their results.

C) Christian Theology in the African Context

i) Analysis

The team felt that the paper was similar to the previous one. It suggested that theological education should be taught contextually. However, a question was raised as to what that teaching implies.

It implies that the subjects to be taught must be relevant for the local people and address their situations. Subjects to be taught could include Scriptures, traditional religion, contextual theology, cultural concepts, traditional views of life, politics in African context and economics.

Training should be conducted preferably in African Universities so as not to transplant irrelevant western concepts to Africa. Where training in the west becomes essential, translation of these principles becomes necessary.

Christianity cannot act in isolation, but in cooperation with others. Therefore, a certain common activity is needed between mainline churches and African independent churches. The same interdependence becomes necessary between the African and Western churches without isolation or domination of one by the other.

There is a need for the church to decentralize decision making.

African independent churches are poaching Christians because of their applications of the faith to the concrete local situations i.e spirit mediums, healing, money matter etc. They are popular for their singing dynamism, accounting for ancestral veneration, laying on of hands in prayer and doing liturgy in homes. Theological institutions should be prepared to offer training to effectively address this situation.

Dialogue with indigenous churches and traditional religion should concentrate on the question of the general attitude towards Zionists, Apostolic Faith etc, specially with regard to baptism. The paper makes an interesting point that young theologians should not be trained out of context. Training should not be considered out of context because of its geographical location. It can be out of context even within the country itself.

The implementation of contextual theology can be relevant anywhere. Even in apartheid South Africa, it can become more challenging for the churches.

Theological training should be done by local personnel as much as possible so that students get proper orientation right from the beginning.

Since old traditions are sometimes variably interpreted, contextualization should concentrate on the present and not on the past.

Preachers should not be either too high or too low for their congregations in their sermons. They should know the context of their people - their social economic and political outlook. The people themselves should also assist their pastors by being critical and open with them in after-service dialogue. Dialogue should be extended to the Moslems as concern was expressed about the rapid expansion of Islam in Africa.

With regard to liberation theology, the paper was too general. Specific attention should be paid to liberation theology by future papers which seek approval for their universal adoption.

The team further finds the paper stimulating and challenging. However, it poses the following question:-
How do we identify the Western vessels in our African Christian theology today?

It is of course, difficult because as time changes vessels cannot easily be identified as they come forth in sophisticated ways. On the other hand, they are identifiable in things like music, preaching, theological methods, ways of doing things etc. Thus Western vessels are a reality in Christian theology today.

The team notes that Africans have discarded their African philosophy and patterns of thinking because of their overseas education. While young generation is looking for an African identity, some of the adults have forgotten the past. For example, there are no rituals for memorial services and pastors are unable to identify our cultural values.

Therefore, how can we re-discover our African vessels? Culture is not static but a process that grows and changes. No one's culture should be considered superior than the other.

ii) RECOMMENDATIONS:-

After considering the paper and analyzing it thoroughly, the team recommends the following:-

- It is high time to bring African vessels back home
- We as Africans must become clear in our thought patterns- African philosophy
- Research must be conducted along this line
- Theological Center should be developed and strengthened with staffing, facilities, upgrading of libraries etc
- The scheme of visiting professors from South to South as endorsed by LWF should be acted upon.
- The study team also endorses recommendations made in the paper. Some of these recommendations are:-

1. Theological education must be equipped to intensify their efforts to teach contextually,
2. Replace outmoded instruments of worship with available indigenous vessels.
3. Dialogue with indigenous African churches and with traditional religionists should be initiated.
4. Encourage regional study team to continue their work.
5. Collect and publish studies on theological issues already raised by the regional teams.

General Recommendations:-

The team members have emphasized the following points in their general discussions and recommendations:-

1. Human Resource:

The question of Human Resource Development in the church must be examined. The elite in the church should be used for church purposes because they felt to be left out and also they themselves are not too keen to help. So pastors need to know how to make use of local resources. Therefore, education should be provided for the pastors to enable them tap such resources.

2. Income Generation:

Poverty is not supported biblically. So why should churches not possess wealth. The whole question of aid, donor, partner-recipient arises because of the church in Africa not having enough financial resources.

Churches must be urged and supported to generate income at all levels in order to make meaningful contribution in the church operations and development of projects.

3. Theological Education

Theological education curriculum must be developed within the Southern Africa socio-political and cultural context.

4. African Literature:

Africans must produce literature themselves as the lack of it has become an obstacle to comparative analysis between traditional religion and Christianity. Oral literature needs documenting before all the elders disappear and history is lost.

5. Funds:

Funds must be provided for more studies to be conducted on contextual theology.

6. Independent Churches

Theology used by the Independent Churches must be examined as those Churches seem to attract and preach to the people in the context of societal issues.

Finally, the team agreed, among others, to concentrate on the following topics to be discussed at its next meeting in september, 1990:

- Contextualization of Theology
- African Independent churches in Southern Africa:
their Nature and Scope
- African Philosophy and the Gospel

REPORT OF THE EVALUATION TEAM FOR THE L W F-SPONSORED LECTURESHIPS
AT THE UNIVERSITY OF NATAL, PIETERMARITZBURG

21ST - 25TH AUGUST 1989

PIETERMARITZBURG

25TH AUGUST 1989

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REPORT OF THE EVALUATION TEAM FOR THE L W F-SPONSORED LECTURESHIP S
AT THE UNIVERSITY OF NATAL, PIETERMARITZBURG

21ST - 25TH AUGUST 1989

I. INTRODUCTION

The Evaluation Team was set up by the Lutheran World Federation in terms of the Agreement (Appendix 1) which was signed in 1985 by the Lutheran World Federation (LWF), the United Evangelical Lutheran Church in Southern Africa (UELCSA), the Evangelical Lutheran Church in Southern Africa (ELCSA), and the University of Natal.

APPENDIX 1

The Team consisted of the following persons:

- | | |
|-------------------------------|--|
| Dr Ambrose Moyo
(Chairman) | Chairman of the Department of Religious Studies, Classics and Philosophy, University of Zimbabwe, and Chairman of the LWF Advisory Committee on Theological Education in Africa. |
| Dr Beate Stierle | Pastor from Germany, formerly Director of a Theological Seminary of the Lutheran Church in Germany. |
| Rt. Rev. Nils Rohwer | Praeses of the Evangelical Lutheran Church in Southern Africa (Cape Church), representative of the United Evangelical Lutheran Church. |
| Dr Vivian Msomi | Rector of the Lutheran Theological Seminary, Umphumulo, representative of the Evangelical Lutheran Church in Southern Africa. |
| Prof. Terence King | Dean, Faculty of Arts, Pietermaritzburg, University of Natal. |

The other member of the Team, the Rt. Rev. G Lislerud, a Bishop of the Church of Norway and former Rector of the Lutheran Theological College, Umphumulo, was unable to attend. The Team wishes to record its deep regret that despite the early application made by the Rt. Rev. Lislerud for a visa, this application was not processed in time for him to accompany the Team. Following the University Principal's expression of disquiet with regard to this matter, an indication was given that the matter will be vigorously pursued.

II. TERMS OF REFERENCE

The Team was charged with the responsibility to evaluate and review the overall purpose of the teaching posts at the University of Natal in the light of the original Memorandum of Agreement and related matters as set out in the Terms of Reference (Appendix 2).

APPENDIX 2

The original purpose of the Agreement was the establishment of courses of study for several degrees, viz. the Bachelor of Theology, the Master of Theology degree, and the Doctor of Philosophy within the Faculty of Arts, through the appointment of LWF-sponsored teaching posts in the Department of Religious Studies. (Refer to p.2 of the Memorandum of Agreement).

III. PROCESS OF EVALUATION

In carrying out its task the Team held discussions with:-

- senior executive staff of the University, including the Principal and Vice Principal
- staff of the Lutheran Theological Seminaries - Umphumulo and Marang
- staff and students of the Department of Theological Studies
- students of the Lutheran Residence
- staff and students of the Federal Seminary

Due to pressure of time, an appointment which was made to meet staff and students of the St. Joseph's Scholasticate had regrettably to be cancelled. (For the programme see Appendix 3).

APPENDIX 3

IV. GENERAL POLICY OF THE UNIVERSITY

Discussions with the Principal, the Vice Principal and the Dean of the Faculty of Arts centered around the general policy of the University concerning the admission of students and the appointment of staff. A document which reflects the general ethos of the University *The Role in Society of the University of Natal 1989 Onwards* (Appendix 4), was provided to the Team.

APPENDIX 4

It is clear that the University of Natal, having formally adopted a policy of pursuing the goals of equal opportunity, for all prospective students and members of staff, as well as an affirmative action programme, has devised strategies for the implementation of the policy in respect of student admissions and selection criteria.

In the Faculty of Arts this has meant a flexible policy in the selection of students.

The University recognises that black students have, in the main, been subject to wholly inferior secondary schooling. In order to ensure that the selection of students into the Faculty is not based solely on a simple, mechanical, application of school matriculation results, which would clearly work to the disadvantage of many black students, the Team was assured that the Dean, and the Faculty Selection Committee, take all available additional information into account when selecting students. This information might include evidence of other academic achievements, for example, diploma courses completed elsewhere, references provided by persons in the community from which the student comes, signs of clear potential in specific academic directions, school results prior to the matriculation year, a demonstration of creative ability, and so on.

The Team was further assured that whenever appropriate, students are interviewed by members of the Faculty Selection Committee to assist in determining their eligibility for study. It was noted that a black member of the Faculty's staff, who is a specialist in the field of English Second Language teaching, serves on the interviewing committee from time to time, a practice which the University has found to be helpful in the selection process.

Additionally, statutory provision is made for students who do not have the legally-required Matriculation Exemption Certificate to enter the University under a special dispensation if they are over 23 years of age. The Team heard that the University makes extensive use of this provision, as the role of maturity and, often, a period of employment after leaving school, is recognised for the purpose of assessing the suitability of a candidate for admission.

The University as a whole has recently taken further steps to move away from a selection process based largely on previous results toward one in which potential for achievement is emphasised, through the introduction of an experimental, pilot programme under which certain students are selected largely on the basis of their apparent potential, that is not their school examination results.

The overall enrolment in the University is as follows (1988 figures):

Total black enrolment, University of Natal	30%
Faculty of Arts, Pietermaritzburg	33%
Department of Theological Studies	50%

(Note: the increase in specifically African enrolments between 1983 and 1988, for the University as a whole, has been 166%)

It was pointed out that severe restrictions on the growth rate of the total student population have recently been imposed on all universities by the central government. It was further emphasised that the University has challenged these restrictions, and endeavoured at all times to meet the educational needs of the greater community which, in respect of black students, is growing at a rate greater than that which the University is presently able to accommodate. Unfortunately, the University's present severe financial restraints require that it has to reduce current staffing levels.

The Dean assured the Team that as far as the Faculty of Arts is concerned, it is understood by the Faculty that the overall restriction on growth notwithstanding, the Department of Theological Studies, as a very new department, needs to be enabled to grow to its maximum manageable size. The Faculty's selection procedures therefore take into account the special needs of this department.

The Dean further pointed out that Faculty-wide provision for assisting under-prepared students in their studies, through, for example, the Student Support Services Unit, the English Language Development Scheme, and a variety of tutorial schemes, is at all times available to B.Th. students.

The University has very recently accepted that if the pace of educational development and opportunity for under-prepared students is to be accelerated, then a radically different structuring of all undergraduate programmes may now be required.

To this end, the Team was informed, a new form of first-degree structure has been proposed, the essence of which is that the total number of years of study for completion of the degree may differ from student to student, and be determined partly by individually-determined curricula. To effect this, the University is exploring the notion of what is provisionally termed an Intermediate Tertiary College.

As far as the appointment of staff is concerned, the policy of the University is that of equal opportunity and affirmative action to redress the imbalance between white and black members of staff.

In view of the above, the Evaluation Team wishes to make the following major observations:

- (a) The University of Natal appears to be an appropriate place to develop the degree programme in theological studies.
- (b) The integration of staff is slower than that of the student body.

V. DEPARTMENT OF THEOLOGICAL STUDIES

(a) Development of the Department

At the time of the signing of the Memorandum of Agreement, the intention was that this theological programme be developed in the Department of Religious Studies. However, the Faculty of Arts, and subsequently the University, decided to establish a separate Department of Theological Studies with effect from January 1989.

In the discussions with the University the Team found a very positive attitude and support for the programme. It was clear that this programme is considered part of the whole University programme, and academically sound. The fact that the department is based in the Faculty of Arts, and is not a separate Faculty of Theology, is considered advantageous because the whole discipline of theological studies is subjected to the critical scrutiny of a larger, broadly-based, humanities Faculty.

(b) Staff

In terms of the Agreement there are three teaching posts sponsored by the LWF. Presently the following persons are employed in the department on a full-time basis:

Prof. G Wittenberg	Old Testament Studies
Dr J Draper	New Testament Studies
Prof. K Nurnberger	Systematic Theological Studies
Dr J Cochrane	Theological Studies

Consequent to the restructuring of the Department of Religious Studies and the establishment of the Department of Theological Studies, the two University posts in Biblical Studies that are currently located in Religious Studies will in due course be transferred to Theological Studies.

The Team, however, noted that in terms of the Agreement (Paragraph 3.4), the fourth LWF-sponsored post should have been in Church History. But the University appointed a person for Theological Studies. Although the person appointed was a Systematic Theologian by training, he was regarded to be capable of teaching some Church History.

The Team noted with great concern that of the four permanent posts filled, none was filled by a black person. Perhaps more time should have been given to the search process before final appointments were made to these posts. The same concern is raised in regard to the appointment of women.

In the meantime, the Faculty of Arts has made an application to the University Staffing Committee for a fifth lectureship which will be in Church History. The Team was assured that the University Staffing Committee has given this post a very high priority. In fact, the Principal promised that if a suitable black person is found the University would go out of its way to facilitate the granting of the post to the department.

In addition to the above permanent positions, the Agreement (3.5) called for the initial appointment of a part-time lectureship for Practical Theology and for a review in 1988 of these teaching arrangements in order to establish a permanent post (3.5.4). The Team noted that at present there are four part-time lecturers in Practical Theology.

The department has requested that ELCSA second a person to teach Practical Theology.

The Team was informed that the Trinity Foundation (U.S.A.) has been approached with a view also to financing a seconded Anglican lecturer in Practical Theology.

Recent student growth in the department now justifies these developments in terms of permanent lectureships, which would be in accordance with student requests. Students have also requested that the somewhat fragmented arrangements in respect of Practical Theology be regularized.

The Team was very much impressed by the enthusiasm, commitment, creativity and the team-spirit of the staff and their involvement with the community. The Dean of the Faculty observed that the Faculty, too, had been impressed by the contribution of the department to the workings of the Faculty.

(c) Students

The Team noted that students came from various denominations and backgrounds. The following is a breakdown of student numbers since 1986:

Undergraduate	Lutheran	Non-Lutheran	Total
1986	14	4	18
1987	19	7	26
1988	15	12	27
1989	18	20	38

Postgraduate

1986	1	2	3
1987	1	4	5
1988	2	8	10
1989	3	15	18

The Team observed the enthusiasm and satisfaction of the students with regard to the programme as it has so far developed, and in particular its ecumenical dimension. However, the students expressed the need for the appointment of black lecturers who would be more acquainted with the context in which black people live. The team noted that there were very few women students registered in the department. The critical and contextual approach to theological studies was very much appreciated by the students.

Students in the Lutheran Residence expressed appreciation for the fact that their education is at a recognised university and that they at the same time experience the communion of people of different backgrounds living together.

(d) Programme

The basic theological subjects are now being offered at both the undergraduate and postgraduate levels. The M.Th. programme by course-work is more popular with students at it seems to cater for their needs better than the M.Th. by thesis only.

The Team was presented with the curricula for all degree programmes and was given some course outlines. It was clear from the Team's discussions with members of staff as well as the students that the department aims at programmes of high quality and training that is appropriate to the South African context. In addition to the teaching programmes, the department is planning to establish an Institute for the Study of the Bible. The department has also, in collaboration with other theological institutions, successfully developed co-operation in theological education within the greater Pietermaritzburg area. This Cluster of Theological Institutions should become fully operative in 1990. This is a highly innovative development in South African theological education.

The programme as a whole is very ambitious and the Team was concerned that the few members of staff do not over-extend themselves at the expense of the quality of the programme. In this connection there may now be a need to re-define priorities particularly in relation to the churches' needs. The programme is now being perceived as ecumenical and integrated into the University. It is therefore attracting widespread interest within and outside the University community.

VI. HOUSE OF STUDIES

There is an existing Lutheran residence for students of all backgrounds, and two additional properties have been acquired with a view to erecting a new and larger residence. The plan is to establish a Lutheran House of Studies which would serve as a base which caters specifically for the needs of the church and the expectations of the students in view of their preparation for the ministry in Lutheran churches. The new building will have to include appropriate teaching and related facilities and a chapel, with the possible inclusion of housing for tutors. The Team was presented with three architectural plans for the House of Studies (Appendix 5). Problems have, however, arisen as to which of the plans would be most appropriate:

APPENDIX 5

- a) UELCSA wants to retain 29 Golf Road for the training of its interns. The building committee, however, feels strongly that the whole plan should reflect the unity of the church, hence the need to include 29 Golf Road in the plan. The issue will still have to be resolved by UELCSA and ELCSA.
- b) The plan for the Lutheran House of Studies calls for the appointment of tutors. The chaplain will be resident on the property. The question remains whether the tutors should reside on the same grounds as the chaplain.

The proposal and the wish of the students is that the residence should be able to accommodate Lutheran students as well as other University students.

It is envisaged that in time the House of Studies will develop and become part of the Cluster of Theological Institutions. Other denominations are also considering establishing Houses of Studies. Already plans are well ahead for the establishment of a House of Studies by the Evangelicals.

VII. RECOMMENDATIONS

Preamble to the Recommendations

- a) The programme is clearly meeting a long-felt need for a theological education which is related to an institution which consciously distanciates itself from apartheid education structures.

- b) The programme is seen as a vital link in the search for a united Lutheran family in Southern Africa. It is, moreover, bound to make a significant contribution towards the ecumenical dialogue and promotion of church unity in Southern Africa.
- c) The Team is convinced of the academic soundness of the programme and of its relevance. The great deal of interest that the programme has evoked as a new model for theological education in Southern Africa assures its long-term viability.

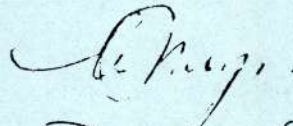
In view of a), b), and c), the Team strongly recommends:

1. That the LWF continues to support the programme.
 2. That the University takes concrete steps (such as staff development schemes, appointment of junior lectureships, etc) to appoint black persons to the establishment of the department. The outcome of this recommendation should be reviewed in 1993. The success of this project lies in its being visibly seen to be multi-racial in all aspects.
 3. That ELCSA seconds a person to the department to teach Practical Theology on a full-time basis. This is essential in order to achieve the objective of integrating the teaching of Practical Theology. It is clear that the department will need additional posts to carry the programme at both the undergraduate and postgraduate levels as it is proposed and is developing.
 4. That the Lutheran House of Studies be established as soon as possible, and that appropriate buildings be erected, which witness to the unity of the Lutheran family. This should include all the properties on which the present Lutheran residences are sited.
 5. That ELCSA and UELCSA explore ways of involving other churches in financial support for the programme, and that more local Lutheran congregations be encouraged to support the programme financially.
 6. That the Memorandum of Agreement be reviewed in the near future. This is important in view of the University's expressed willingness to assume responsibility for leave substitute funds (point 4.2.6 in the Memorandum of Agreement), and in respect of other points in the Memorandum, such as the allocation of posts (3.4), which may now need revision.
 7. That the LWF-sponsored programme be evaluated again in 1993.
-

REPORT OF THE EVALUATION TEAM FOR THE L W F-SPONSORED LECTURESHIP AT
THE UNIVERSITY OF NATAL, PIETERMARITZBURG.

SIGNED AT PIETERMARITZBURG THIS 25TH DAY OF AUGUST 1989:

Dr Ambrose Moyo:



Dr Beate Stierle:



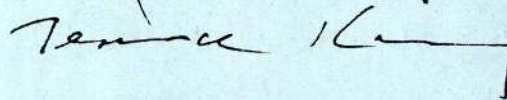
Rt. Rev. Nils Rohwer:



Dr Vivian Msomi:



Professor Terence King:



LUTHERAN THEOLOGICAL COLLEGE, MAKUMIRA

REPORT TO THE MEETING OF THE ADVISORY COMMITTEE
ON THEOLOGICAL EDUCATION IN AFRICA, HARARE, ZIMBABWE
APRIL 2 - 5, 1990

First of all I would like, on behalf of the College as well as my Church the ELCT, to greet you in the name of our Lord and Saviour, Jesus Christ.

In this report, I want to touch upon a few things as follows:

1. Faculty Development and Recruitment

At present, two senior lecturers (both male) are on scholarship abroad studying for their doctorates. They are expected to complete their studies within year from now. A third (female) is also abroad on scholarship studying for her MA degree in linguistics. A fourth (female) is leaving in August 1990 for the USA for her postgraduate studies in Old Testament.

Two other tutorial assistants are on the list of scholarship candidates for 1991.

As pointed out in one of my earlier reports, the number of faculty members, including those who are abroad on studies, has until now fluctuatingly remained at between 20 and 23.

It may be of some interest to you in this connection to hear that for the first time in the history of our college, a new dimension to the spirit of inter-church cooperation has been added. We now have on our faculty two non-Lutheran lecturers. They are the Rev. Dr. Peter and Hannah Williams Anglicans and being sponsored by their own missionary society, the CMS. For a long time now we have had on our

faculty another Presley non-Lutheran: As Many
Stevenson, who is teaching English in our department of
Pastoral Theology and Liberal Arts.

2. Students

Presently we have a student enrolment of 250, including 42 who are in their internship year.

The number of students coming from other churches (largely Lutheran) outside Tanzania has considerably increased in the last two years as the students enrolment in general. At the present time we have students from Botswana, (1, and another is expected), Kenya (4), Malawi (4), Nigeria (2), Zaire (9), and Zambia (1). All these students are sent to Makumira by their respective churches. In addition to these students from African countries we have, each year, a limited number of between 4 - 6 short-term students from Europe and the USA under the Student Exchange Programme.

For this year, we have a request from the ANC to accept two of their women for theological training of our College. We intend to consider their request favourably.

3. Postgraduate Programme

A decision has already been made (by the Faculty, College Board, and the church on the introduction of studies leading to the award of Master of Theological degree. The general outline of the proposed programme is attached to this report as Appendix "A".

4. Expansion Programme

- 4.1 Work on the Phase III of the Makumira Expansion Programme has been progressing well with the completion of one new married student unit and another nearing

completion, as well as the on-going construction of the new assembly hall (see the photos attached) costs of which were discussed at the some length of last year's AC/TEA meeting.

We want to thank this Committee, the Lutheran World Federation / Department of Church Cooperation and everybody involved for allowing, encouraging and enabling us to embark on the Expansion Programme project the need of which was initially brought to the committee's attention over ten years ago.

4.2 Additional needs related to the different phases of the Expansion Programme.

The ELCT Building Department Architect has drawn the church's attention to the following items and for which additional funds totalling USD 31,500. *are needed.*

4.2.1 In order to supply Junior staff Houses in the far distance and new married students house near to the dining hall (all this is called Development area in the expansion plan), with enough water we have to install a new mainline of approximately 500 mm 1 and half.

a) Financial requirement will be USD5,000

4.2.2 Rehabilitation of electrical system; there are sources of danger inside houses and along access records.

b) Additional costs USD 11,500

4.2.3 There is a possibility to build two guest apartments in the affix of the right - side wing of the Assembly Hall.

c) Additional costs, USD 15,000

Therefore, total: 4.2.1, a) = 5,000
 4.2.2, b) = 11,500
 4.2.3, c) = 15,000
 Total USD 31,500

I would request that this part of my report, on the additional costs as described above, be noted as important information for urgent consideration in the not - too - distant future, if not now.

Respectfully Submitted

Hance A. O. Mwakabana

Principal, LCTM

UNITED THEOLOGICAL COLLEGE

Telephone: 55529
Principal: After hours 56693

P.O.Box H 97, Hatfield,
Harare, Zimbabwe.

U.T.C. DEVELOPMENT PLAN

BUILDING PHASES

UNITED THEOLOGICAL COLLEGE

Telephone: 55529
Principal: After hours 56693

P.O.Box H 97, Hatfield,
Harare, Zimbabwe.

B

U.T.C. DEVELOPMENT PHASES

Phase One

Hostels 2 block of 50 rooms each, 105m² per block \$1,840,000.00

Lecture facilities

1 no 50 seats	200m ²	70,000.00
2 no 50 - 70 seats	560m ²	196,000.00
3 no 20 - 30 seqts	240m ²	126,000.00

STUDENTS CENTRE

Clinic	100m ²	260,000.00
Cafeteria/Kitchen	100m ²	500,000.00
4 no Offices (includes circulation)	80m ²	
Post Office	20m ²	
Book Shop?		

ADMINISTRATION BLOCK

300m²

15 Offices, including circulation, staff toilets etc.	300m ²	\$ 260,000.00
Staff Houses	340m ²	
4 no 3 bedroom houses,	85m ² each	\$330,000.00

LAUNDRY	120m ²	85,000.00
SITE WORKS	I	800,000.00

LIBRARY	350m ²	327,000.00
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\$ 4,794,000.00

C

U.T.C. DEVELOPMENT PHASES

PHASE TWO

Hostels 2 block of 50 rooms each, 1050m² per block. \$1,840,000.00

Lecture facilities

1 no. 50 seats	200m ²	70,000.00
2 no 50 - 70 seats	560m ²	392,000.00
3 no 20 - 30 seats	240m ²	168,000.00
1 no 400 seats raking floor hall	800m ²	800,000.00

SPORTS FACULTIES

Changerooms for 50 males/25 females	150m ²	127,000.00
2 no Tennis courts		45,000.00
1 Swimming pool		40,000.00
2 no Football pitches		60,000.00

SITE WORKS

115,000.00

TOTAL

3,657,000.00

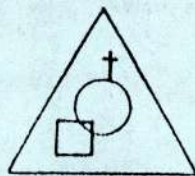
D

U.T.C. DEVELOPMENT PHASES

PHASE THREE

Hostels 2 block of 50 rooms each,	1050m ²	per block \$1,840,000.00
Lecture Theatre	1960m ²	112,000.00
Site works		
Chapel		
<u>Kitchen and Dining Hall</u>	565m ²	
Dining Area	375m ²	500,000.00
Kitchen preparation:-	40m ²	
Servery	60m ²	
Coldrooms	10m ²	
Stores	20m ²	
Staff ablutions	20m ²	
Site works		115,000.00
TOTAL		<u>2,567,000.00</u>

UNITED THEOLOGICAL COLLEGE



Telephone: 55529
Principal: After hours 56693

P.O. Box 11 97, Hatfield,
Harare, Zimbabwe.

UNITED THEOLOGICAL COLLEGE

HISTORY and DESIGN:

United Theological College is owned and operated by Five Churches in Zimbabwe, i.e. The Methodist Church in Zimbabwe

The United Methodist Church in Zimbabwe

The United Church of Christ in Zimbabwe

The United Congregational Church in Southern
Africa

The Evangelical Lutheran Church in Zimbabwe

These Churches maintain the College for the purpose of educating persons for the Christian Ministries in Zimbabwe and the SADAC Region.

The Theological college occupies a site of fifty acres (50), eleven kilometres east of the city of Harare and is in the process of acquiring another fifty more acres on the same site.

FUNCTION:

At the level of professional diploma (United Theological College diploma in Theology and University of Zimbabwe Diploma in Religious Studies) the College's major function is to prepare men and women for various ministries of the Churches within Zimbabwe (Five participating Churches and other church groups who send their candidates from time to time) usually leading to ordination.

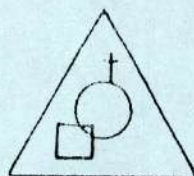
IMMEDIATE FUTURE PLANS:

United Theological College, throughout College Council has recently decided to establish Two Programmes at Degree level in an effort to upgrade leadership within the Church and in Zimbabwe

The two degrees to be established are: Bachelor of Theology degree (B.TH. and Bachelor of Social Science and Development Studies (B.Soc. Sc. and DS.)

UNITED THEOLOGICAL COLLEGE

Telephone: 55529
Principal: After hours 56693



P.O. Box H 97, Hatfield,
Harare, Zimbabwe.

- 2 -

OBJECTIVES:

1. Establish teaching of theology and Development Studies at degree level (Bth. and B Soc. Sc. & DS degrees).
It is intended to train ministers of religion and other persons, and to intergrate into the training programmes introducing and teaching development Studies.
2. Create courses in leadership development geared to e.g.
 - development officers in the Churches
 - planning and management of community development projects and programmes.
 - administrators, including Book keepers, Co-operative officers and managers.
3. Run workshops and Seminars in order to refresh and upgrade skills related to the above objectives (1 and 2)

BUILDINGS

In order to teach for the Two degree certain requirements as stipulated by the University of Zimbabwe must be met in terms of standard buildings.

The following are the required buildings and costs as calculated by Mr. Jackson more Architets:

The building program has been divided into three Phases (One Two, Three).

UNITED THEOLOGICAL COLLEGE

Telephone: 55529
Principal: After hours 56693

P.O.Box H 97, Hatfield,
Harare, Zimbabwe.

UNITED THEOLOGICAL COLLEGE

PROPOSED DEGREE IN DEVELOPMENT STUDIES

Bachelor of Social Science and
Development Studies (B. Soc. Sc & DS.)

Courses

1. Co-operative Development and organisation.
2. Issues in Urban Development
3. Issues in Rural Development
4. Planning and Management in Development
5. Economics
6. Business Studies
7. Zimbabwe Politics and the Politics of Africa
8. Sociology
9. External influences and developing Nations
10. Administration in Developing Nations
11. Education in Developing Nations
12. Study of Industrialised societies
13. Agriculture in Developing Nations
14. Religion in Development
15. Structure of Power in Africa
16. Marxism and Socialism.

REPORT OF THE EVANGELICAL LUTHERAN CHURCH IN MALAWI, TO THE LUTHERAN WORLD FEDERATION
ADVISORY COMMITTEE ON THEOLOGICAL EDUCATION IN AFRICA - HELD AT THE UNIVERSITY OF
ZIMBABWE - HARARE

APRIL 2 - 5, 1990

THE ELCM LEADERSHIP DEVELOPMENT PROGRAMME

At the last Advisory Committee we shared with you the decision of our church to embark on the above programme which its intention is to try and develop the church leadership at all above levels. The programme was approved and regarded as number one priority need of ELCM. We started off this programme in October last year by conducting a one week Leadership Seminar was conducted by Mr. Joel Ngeiyamu former Executive Secretary of ELCT assisted by Rev. Bvumbwe.

It was a very inspiring seminar and the results were very positive. Following this seminar in February, 1989 under the same programme, ELCM planned and organised a one week Sunday School teachers workshop which was conducted by Mrs Holloway, Secretary for Christian Education of the Lutheran World Federation in Geneva. This Workshop was also a great success and helped us to see the need of continued training activities for those involved in the ministry of the church.

By March, 1989 ELCM had completed plans to conduct a nine months Evangelist Training Course Locally for the first time. For your information you may need to know that ELCM continues to train its Pastors at LTS - Makumira, Tanzania. You will recall that we shared this plan with you at your last meeting here at this same venue. Our plans were to try and purchase a Clinic Centre. In Lilongwe where the course for Evangelists would take place. This was not successful for number of reasons; we therefore just rented the place. The Evangelical Lutheran Church in Tanzania assisted us with a trainer who conducted the course in which fifteen Evangelists, three social workers and three Lay people participated fulltime. It was a very successful course and who participated now serve the church on fulltime basis as Evangelists and Social Workers. The three Lay leaders who also participated fulltime in this assist their Parish Pastors in Youth, Women and Sunday School Work.

The Pastor who was sent by ELCT to assist us with the course has since then returned to his former duties and in order to continue the programme we requested our partners in Mission to assist us with someone to Coordinate this programme. I am pleased to report here that one of our Partner Mission Agency in Germany responded positively and seconded one of their Pastors to assist us. This pastor is now in Malawi and since his arrival in November last year he has already conducted a number of seminars, Refresher Courses and Workshops. Our plans are now to try and conduct a number of Seminars and Workshops in the Parish ~~ishes~~ in order to reach ordinary leaders in the grassroots level. So far, the programme is showing positively what one can describe

as very good results. We are experiencing change of growth among youth, women, Sunday school and elders in all our work. We are convinced that those who are in the service of the church be a fulltime or as an ordinary Christian leader must be trained and be better prepared for their ministry. Gifts must be discovered, trained and practised properly. Our programme is putting its major emphasis on the following subjects:

Bible Study, Christian Education, Homiletics, Conselling, Stewardship and Social Community development based on a daily experiences and the context in which our people find themselves. We need your support and prayers and we are thankful for your previous advise and support.

DIFFICULTIES: The ELCM leadership development programme has been and still is very helpful instrument of the church because it is using it in order to achieve Christian growth and maturity. Generally we see ELCM congregation moving forward to a proper organised church based on a pure Biblical foundations according to the Lutheran teaching and practise. Baptism, Confirmation and admission into membership is done only after proper instructions by those assigned such a responsibility by the Church.

However on the other hand, we still experience certain difficulties such as literature most of our Lutheran teaching literature are in English or other vernacular languages which is very difficult for us to use in our seminars and workshops. There is need to translate and print a number of these literatures for use in our seminars and training courses. Another major problem we are experiencing is place/centre where theses activities should take place. Up until now we are using a rented Clinic Centre which is very expensive. Unless something is done soon, this would undermine our programme, it was with this in mind that we submitted through this Committee a project for a Bible School Building. I am pleased to report that upon your recommendation we hear that the project is approved by Lutheran World Federation Commission of Church Cooperation, and if all goes well we should start with phase one of the project not long from now. For this we are very thankful indeed for your support and prayers. We should also take this opportunity to inform this Committee that in order to properly utilise the Bible School Centre it was decided by the Executive Council of our Church last year that the Bible School be built in the Central part of our country where it shall be easy for all students and participants coming from both North and South ^{rather than in} ~~to reach~~ Mzuzu in the far North as originally planned. This then means the planned Bible School shall now be built in Lilongwe at the Church Centre plot which is big enough for this project as well. We conclude this report by expressing our thankfulness to the Lutheran World Federation for supporting this project and to all those who have facilitated our request to be approved which shall make it easy for our programme to continue once the Building are erected.

Once again we are grateful to the officials of this Committee for inviting us to share our experiences and difficulties in leadership development programme of our church to this Advisory Committee on Theological Education in Africa. Thank you very much and may God bless your efforts.

Rev. J. P. Bvumbwe

Harare - 4 -04, 1990

